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COMMUNICATIONS.

For the Western Recorder.

THE VALUE OF THE SOUL.—No. VI.

"What shall a man give in exchange for his soul?"—MATT. xvi, 26.

I have said, God values the souls of men more highly than all his other works. This is not a matter of speculation. Facts prove the valuation which God has made of souls. The greatest and most *extraordinary* work which God has *ever* performed, has been executed on *their* behalf.

It *is not* presumption; neither is it an attempt to reveal the secret things of eternity, to say, that God never will do a greater work, in behalf of any of his creatures, than he has done for men; for it is absolutely impossible, in the nature of things, for him to do more for others, than he has done for them. In the person, in the body of his Son, "God manifest in the flesh," he has given himself; has died for them. More than this he cannot give; for he has nothing more than himself to give. Nor will he ever give more, either to or for any other thing; for he never will have any thing greater than himself to give; and he will always be just the same that he now is, and ever has been. He changes not.

"God was manifested in the flesh." O, wondrous love! How great "the mystery of godliness!" "God was . . . justified in the Spirit!" What condescension! The Son of God came down to earth, in a body like our own. He appeared in a servant's form; made himself of no reputation; underwent the severest trial that ever was endured; stood the test; laid down his own life; rose by *his own* might; conquered death and hell; "was justified in the Spirit," or by the Holy Spirit, or through its operations; that he might justify every soul that believes in him. "God was . . . seen of angels;" that is—"God, manifested in the flesh," was "seen of angels." It was the most wonderful sight that angels ever saw. These are the things into which "the angels desire to look." "God, manifested in the flesh," was "preached unto the Gentiles," that their souls might be saved, by faith in him, and through the rich purchase which he made, when his *soul* was made "an offering for sin;" when he, "through the eternal Spirit, offered himself without spot to God." "God was . . . believed on in the world." Abel, Enoch, Noah, Abraham, Moses, David, Paul, and a multitude of others—a cloud of witnesses, believed on this "God, manifested in the flesh," to the saving of their souls; and have gone before us into heaven, through his blood. "God was . . . received up into glory." The same God, who came down, and was manifested in the flesh, and "bare our sins in his *own body* on the tree," having stood the trial, completed his work, and come off conqueror—being "justified in the Spirit," while "manifested in the flesh—was received up into glory;" still "manifested in the" body, the same body which died on the cross. There he is, and will be, manifested in that body, which is no longer flesh and blood, to all the world above, for ever and ever.

But why all this? It was, that by his blood he might redeem us unto God—might save our souls from sin, guilt, shame, condemnation, and suffering, for ever. It was, that by this one infinite offering, he might for ever sanctify all that believe in him. It was, that he might for us open a new and living way to the "holiest of all." "By his own blood, he entered once into the holy place, having obtained eternal redemption for us." All this God has done, to save the souls of men; to fit them for his temple; to adopt them into his family; to raise them up to glory. He has done nothing like it for angels that never sinned. He has done nothing like it for angels that did sin. He has done nothing like it for any other part of his creation; for he made *all things*, by Jesus Christ, "to the intent, that now unto the principalities and powers, in heavenly places, might be known by the church, the manifold wisdom of God." Thus God made every thing for this single purpose, that he might show himself—might show his wisdom, his manifold wisdom, in saving the *souls of men*, by Jesus Christ.

Thus facts prove, that God regards the souls of men with more affection than any other creatures which his hand hath made. Facts shew that God regards them as more effectual and valuable instruments to make known his wisdom and goodness, than the whole creation besides. Such is the value of the soul, in the estimation of Him that made it. Such a soul has every man, woman and child. And shall that soul be lost? and if so, how great is the loss! Who can estimate it? Can man? No, never. Can Gabriel? No; nor any other creature.—None but God can measure its value. To lose heaven itself; to lose the society of heaven; to lose the soul; to lose the favour, the loving kindness of God, which is better than life; to lose God, as the portion and life of the soul; who can bear it? To sink in hell; to languish; to be for ever dying; to have God for an enemy; to wither beneath his curse; to sink beneath his unending frown; who can endure it? Surely none but God can comprehend the value of a soul. And what shall be exchanged for the soul thus lost? Shall the world be given? It amounts to nothing. Shall all material worlds be given for its redemption? They are lighter than vanity. It cannot thus be purchased. Nothing can redeem it, that it should not perish for ever. God once gave his life and blood a ransom for it. The soul rejected that ransom, and finally fell too low for mercy's hand to reach it. The only ransom that ever could redeem it, has been utterly rejected, and its life is no longer to be purchased.

If the soul be so valuable in God's account, no wonder that he is angry with sinners, for sinning against their own souls, for exposing themselves to so great a loss.

If souls are so valuable in the sight of God, no wonder he manifests such a desire for their salvation, saying, "O, that they were wise; that they understood this; that they would consider their latter end. Turn ye, turn ye, for why will ye die?" No wonder that Jesus wept, in view of their destruction. No wonder that Paul had continual heaviness and sorrow in his heart, and could wish himself *accursed from Christ*, for his brethren, his kinsmen according to the flesh.

If souls be so valuable in God's account, no wonder that he cursed the tempting serpent above all other creatures. No wonder that he pronounces such an awful doom upon those children of the serpent, called *false teachers*, *false apostles*, *deceitful workers*, *ministers of Satan*, saying, "Whose judgment now of a long time lingereth not, and *their damnation* slumbereth not."

If God hath done thus much to save souls, it is not strange that he should say, "What could have been done more to my vineyard, that I have not done unto it?" He gave his own Son, his equal. That Son, who is *the mighty God*, gave himself, laid down his life, shed his blood, made himself of no reputation, for the life of souls. He, dying, purchased the Holy Spirit, to be sent down on sinners, to convince, to renew, to wash, to sanctify them, in the name of the Lord Jesus. But they resisted. What could he do more?

If souls be so valuable in the sight of God, those who accept of his salvation may reasonably expect to be treated by him in the kindest and most endearing manner, when they get to heaven. They may rationally expect to receive every favour, and every degree of good, which they will be capable of enjoying. No other creatures stand in the same relation to God. No others were redeemed, or purchased, with his blood. No other creatures cost him so much. No other creatures are so dear to him. They are *his jewels;* no others are. They will be made more glorious and blessed than all other creatures; and God will shew more of himself by them, than by all his other works. How foolish, then, how mad, how wicked, are they who refuse his salvation.

The single fact, that souls are so valuable, so valuable in the sight of God, shews his justice, his goodness, in dealing so severely with incorrigible sinners in the other world. Were he to treat them with less severity, he would disregard himself; would disregard the sacrifice he made on their behalf; would fail of showing the utmost value of the soul, as it stands in his estimation. Justice to himself, justice to them, and justice to all, requires that he should treat them as he does. Otherwise he would not show sufficient abhorence of their sin.

If souls are so valuable in the judgment of their Maker, it is not a matter of surprise that he should command us to pray for all men, or that he should be so ready to answer prayer for their salvation, when that prayer is presented in faith.

If souls are so valuable in the sight of God, there is no way in which we can please him so well, as by doing all we can to promote their salvation. They who do most will share most of his favour on earth—most of his favour in heaven; will "shine as the stars for ever and ever."

V. D. M.

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For the Western Recorder.

THANKSGIVING—HOME MISSIONS.

The return of this festival is again announced. Rarely, indeed, have the churches, particularly in this vicinity, had equal occasion to "thank God, and take courage." This has been pre-eminently a year of the right hand of the Most High. Ungrateful we cannot be; at least not innocently. Ingratitude, however, is a sin which easily besets us. To this unnatural result, it is to be feared, that even our "annual thanksgivings" have essentially contributed. The propriety of such seasons is not to be called in question. It has too high a sanction to be doubted. The superabounding goodness of God demands a solemn recognition. One only question needs to be answered: "How should such a day be observed?"—To some extent the practice now prevails of contributing to the cause of domestic missions. There is a special propriety in this. It evinces the sincerity, and *tests the amount* of our gratitude. It is contributing likewise to promote the continuance of those blessings for which we give thanks.

The purpose of this communication is to invite the continuance and extension of this practice. This seems the only way to rescue this festival from its customary abuse, and restore it to its primitive character. I say "*primitive*," for it was instituted in the "Holy Land," for holy purposes. The Jewish pentecost was their "annual thanksgiving." The object of its original institution is specified in Exodus xxxiv, 22; Lev. xxiii, 15—17; Numb. xxviii, 26; Deut. xvi, 10.

The reader is referred to these passages, more particularly, that he may there learn how the people of God, in old time, evinced their gratitude. A portion of the first fruits were offered in sacrifice; also, lambs, bullocks, and rams. It is this feature of the festival, which, in these more accommoding days, has been forgotten. But though the *letter* of that law is abrogated, its spirit survives. Its propriety rests not on adventitious rituals. It springs from the immutable relation of goodness and dependence. If we owe nothing to the bounty of God, we may well dispense with the farce of "a thanksgiving." If otherwise, we may be reminded of that goodly injunction, given at its first institution:—"And thou shalt keep the feast of weeks unto the Lord thy God, *with a tribute of a free will offering* of thy hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath prospered thee."

It is anxiously desired, that among the occasions of thanksgiving, to be remembered on the approaching festival, the success of domestic missions may not be forgotten. Within the bounds of the "Central Agency for the state of New-York," the missionaries in commission from the American Home Missionary Society report, during the year, *upwards of a thousand hopeful conversions* under their ministry. Over these results there is joy in heaven; and why not give thanks on earth? The gospel of the Son of God, by the same missionaries, is preached to more than fifty congregations, who could not otherwise be supplied; thus diffusing a moral influence, and operating moral results, to an extent incapable of human estimation. To sustain this powerful means of salvation, we ask both for the prayers and contributions of God's people. This holy enterprise is the worthy property of the church. To them we commend it; assured that with such "letters of commendation" as it abundantly bears, they can never repudiate or disesteem it. We look with confidence to the churches, for an enlarged liberality. The funds of this agency must be very much augmented, or its usefulness must be circumscribed. The liberal contributions of the day of thanksgiving, due to the blessing of the Almighty, and burdensome to no one, will be of great importance to the cause of missions. It is, therefore, with strong confidence, that we solicit every church, and every Christian, "to keep this feast unto the Lord, with a tribute of a free will offering unto the Lord, according as He has prospered them." And so may it prove to them as the day of pentecost, rich with the refunded blessing of that God, who repays "an hundred fold," the good deeds of his people.

O. P. HOYT, Corr'g Sec'y
of the Central Agency for the State of New-York.
Utica, Nov. 6, 1831.

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The suggestions contained in the following article, ought to find their way to the heart of every Christian:

For the Western Recorder.

Permit me to inquire of your readers, Mr. Editor, whether the conversion of the Jews holds the place that it ought among christian enterprises. One would think, that whatever else was allowed to flag, this would be carried on with energy; that every shoulder would be applied to this wheel; for if the fall of them be the riches of the world, how much more their fulness. I would by no means disparage other works of benevolence. Let each have its place. Let all go on together. But I would ask, is there any one that has *richer* promise of reward than this?

My dear christian friend, what are your feelings upon this subject? Are your prayers and your tears poured forth before God, in behalf of this scattered and oppressed and afflicted people, to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises? (Rom. 9.) A people, the descendants of Abraham and Isaac and Jacob, to whom belonged Moses and Joshua and Elijah and Daniel and Paul, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever.

What might we suppose the feelings of a converted Jew would be, who should travel through our land, and survey our fair inheritance, and behold our blessed privileges? Look at him, as he stands with flowing tears and a breaking heart. "Alas, alas, for the children of my people! treading through life in gloomy despondency; sinking to the grave in hopeless despair, and lying down in eternal sorrow! How has the curse of our fathers been fulfilled upon us, who said—"Let his blood be on us and on our children." O, ye Gentiles! a nation highly favoured of the Lord; who have been grafted in, whence we were broken off: Have you no bowels of compassion for us? If God spared not the natural branches, take heed, I beseech you, lest he also spare not thee."

But to return to our question. Do you, my friend, as an individual, take a deep interest in the melancholy case of the Jews? If not, you do not feel in this respect as God feels; for *his* heart pities them in all their dispersions, and he has promised to gather them, with everlasting kindness. "For this is," says he, "as the waters of Noah unto me." (Read Isaiah liv, 9.) Even now, there may be some Daniel among them, pleading that the time is at hand. O, with what joy will the blessed Saviour clasp in his arms these long lost wanderers, when they return and look on Him whom they have pierced, and mourn. Who would not desire to have a share in bringing back the prodigals to their Father's house? O, my brethren and sisters, let us set about the work in earnest. What shall be done? I would propose that a concert of prayer (secret prayer I mean) be established on Saturday morning, to begin the first Saturday in ——. This day, it will be remembered, is their Sabbath. On that day they assemble through all their villages, and read the prophets, and call upon the God of their fathers, and bewail their desolations. On that morning, from week to week, let our fervent supplications ascend to heaven, that the vail may be removed, that they may see Him of whom Moses and the prophets did write. Christian friends, shall it be done or not? Be assured, that while you are reading these lines, the Lord Jesus is not standing by an indifferent spectator. He is watching your feelings with the deepest interest, to see if the constraining influence of his love will lead you to enter into this work.

One word more, and I have done. When Christians engage with ardour in the holy enterprise of redeeming a lost world; when the dawning light and the evening shades witness the fervour of their supplications for the prosperity of Zion; the common and bitter complaint of spiritual deadness *will cease to be heard*. The God of all grace and consolation will pour his rich blessings into their souls, and they will live and act to some purpose.

A REDEEMED SINNER.

REMARKS.—We fear there is very little prayer for the Jews at the present time, particularly among our own denomination. We are persuaded that their case excites far less interest than it did six or eight years ago. One reason may be, that in our own country the enterprise in favour of the Jews has met with little success; while in England, one of the most conspicuous of the missionaries employed among the Jews, has become erratic and visionary in his movements. Another reason probably is, that many Christians in this country are divided in opinion, on the question of the Jews' return to their own land. But after all, the Jews are to be converted; and their conversion will be as life from the dead to the gentile nations. They ought, therefore, to be made the subject of unceasing prayer. The existing discouragements should stimulate us to increasing fervour, and not lead us to lose our interest in the cause. Let Christians pray in earnest that the difficulties may be removed; and light will soon spring out of darkness. The finger of Providence, too, will lead to some form of effort, that will be attended with success. We like the suggestion of a concert of secret prayer for this object; and no time could be more appropriate than the one named.

From the Philadelphian.

REVIEW AND VINDICATION.—No. IV.

"The present state of the Presbyterian Church—*No. 2, Christian Advocate, August, 1831.*"

MR. EDITOR—The number which will now come under examination was published in the CHRISTIAN ADVOCATE in the month of August last; and its subject is fairly announced in the two following sentences.—"Agreeably to an intimation in our last number, we are now to endeavour to show how the majority in the last Assembly came to be what it was. On this point, we have no hesitation in saying, generally, that it was the result of *preconcerted plan and effort*."

The fact here conceded respecting the majority in the last Assembly, ought to be kept in mind by the reader. According to this writer, it was of the New School, or more properly, of the Low Church, or over against the editor of the Christian Advocate. His candidate for the Moderator's chair did not succeed, and some other favourite points found a minority only in their favour. This state of things was not anticipated by the writer and his friends, and their feelings were not prepared for the result. It seems these brethren had not been idle; they had done what they probably supposed would insure success; hence disappointment became the more bitter in consequence of anticipated triumph. The confessions of the Advocate on this point, will more naturally present themselves in another place. To account for such a failure as is stated above, and at the same time to do it in such a manner as not to quench the zeal and depress the spirits of the *minority*, and, if practicable to throw something of odium around the men and measures on the opposite side, is an old device among *politicians*. Whether something of the same spirit may be detected in the statements under review, I will not here undertake to assert. In such a matter, opinion would be of little weight. Let the production speak speak for itself. On such a question, nothing ought to be left to the vagueness of conjecture; nothing ought to be settled by the mere dictation of authority.

The great object of this writer is to "show how the majority came to be what it was;" and this is done by informing us, that it was "the result of *preconcerted plan and effort*." And the author has given us to understand what he means by this phrase. This "preconcerted plan" was not a secret scheme, formed by *one* master-spirit, and *unwittingly* executed by the effort of others; nor the same purpose adopted and executed by many individuals, without concert and acting independently of each other; but it was a matter of counsel and co-operation. In the words of the Advocate, it was "*an extended, active, and systematic combination*." Here, then, we have the length and breadth of the charge; the majority in the Assembly was secured by "preconcerted plan and effort;" by "an extended, active and systematic combination." Respecting these declarations, it strikes me that two points may be easily established. *One* is, that the writer in the Advocate has not proved the existence of any "preconcerted plan and effort;" and the *other* is, that the majority in the last Assembly was the result of facts and principles very different from those stated by that writer.

As to the first point, I remark, the editor of the Advocate has not proved the existence of "*preconcerted plan and effort*," or of "*an extended, active and systematic combination*." His conclusion is not so much the result of his *facts*, as his facts are accommodated to his *conclusion*. He appears to me like a man labouring hard to make out a case; groping in the dark, with here and there a little *fragment* of a *fact*, and then a world of conjecture; some times relying upon his own inference, drawn from some incidental circumstance which has no bearing on the point in hand; and at others, substituting mere random opinion for direct and positive proof.

The *first* testimony which the editor adduces in support of the "preconcerted plan and effort," to which I have alluded, and which I have defined in his own language, is the *confession* of certain persons who must have been in the plot or conspiracy, if such plot or conspiracy existed. "This," says he, "*has been freely admitted by some who helped to form the majority*." That something may have been said, by some member or members of the majority, which Dr. Green supposed contained *this admission*, I can easily believe; but that *any member* of the majority in the last General Assembly has admitted the existence of "*preconcerted plan and effort*," such as the editor himself has described, I feel it my duty to question, till proof is adduced for its support. I go further than this. I do in the face of 182,000 communicants in the presbyterian church, and of twelve millions of freemen in these United States, challenge Dr. Green to prove that such an admission has ever been made!

The *second* proof furnished by the Advocate, of "preconcerted plan and effort," or of "an extended, active and systematic combination," is the avowal of a certain member of the Assembly, on the floor of the house. "It was indeed," says the Advocate, "openly avowed by a member, on the floor of the house, that he had come to the Assembly for the express purpose of using his influence, with others, for effecting if possible two things. One was to vindicate Mr. Barnes; and the other to change the Board of Missions, and put out of office the Corresponding Secretary and General Agent of the Board." Believing from many circumstances, that reference was here made to the Rev. Edward N. Kirk, of Albany, I requested him to give me in writing, as near as possible, the *language* and the *object* of his remarks. The following note is his reply to my request:—

"*Dear Brother Beman*—I am happy in receiving your request, because my answer will relieve me from the necessity of publishing on this subject myself. I have, for some time, fully intended to show, that the venerable father, who, in former days, obtained my profoundest esteem, has, to say the least, risked his reputation for candour and discretion, in these statements. I presume there can be no doubt he alludes to me, in the remarks to which you refer; and if so, he has misrepresented what I said on that occasion. On the presumption, that I am the person intended, I proceed to state the *substance*, and as far as I can recollect, *the words* which I used; though what I said was entirely unpremeditated as a speech.—And as you request a statement both of my speech and my meaning, I will give you the substance of my remarks first, and then the purport of them, as intended by me. I observed, after some preliminaries, "that I had come from home with my mind made up on two points. The *first*, that I was determined to sustain Mr. Barnes, on the ground, that I thought the presbyterian ministers might be permitted to differ on the points which the majority of the Presbytery of Philadelphia had condemned. The *second* point was, that, while I considered Mr. Russell as acting conscientiously in his opposition to Mr. Barnes, yet I desired him no longer to be the representative of the General Assembly; for while in that character, and acting with our sanction, he was destroying what the majority think to be the *truth*." The purport of my remarks I intended to be, 1. That my mind was made up before I left home, to exert my influence to bring the General Assembly to decide that we might differ, as far as Mr. Barnes and the majority of the Philadelphia Presbytery differ, and yet live, and feel, and act together. 2. It was on my own convictions of duty, that I determined to try to put another officer in Mr. Russell's place, and I did not intimate that I had had any consultation with any persons who were unfriendly to the Assembly's Board of Missions, for no such consultation was ever had.

"I should not have thought my remarks of any importance, had not Dr. Green based, upon a misconstruction of them, so many terrific and alarming appeals to his co-presbyters and the churches.

"1. He brings in my remarks to prove a "*preconcerted plan and effort*," with regard to the Board of Missions. I deny that I was party or privy to *any* plan to alter the Board of Missions, or to any "preconcerted plan" to elect a Moderator. The latter subject was spoken of for the first time on board the steam-boat, descending the Delaware, when Mr. Peters and myself conversed together in the presence of several others, and when, for the first time, I learned that Dr. Spring was to be the candidate of the old school party, for the Moderator's chair. I had occasionally conversed with several brethren about the proceedings of the Presbytery of Philadelphia, and we agreed in thinking them unconstitutional and illiberal.

"2. He introduces these remarks, and then suggests, that I was sent on an "*errand*." This is too ungenerous for my venerable teacher and friend!

"3. I disavow ever having been hostile to the Assembly's Board of Missions; and I never felt disposed to condemn any of their measures, until I read the *second* number of Dr. Green's Alarm-Bells. Until then, and even during the entire sessions of the Assembly, I esteemed opposition to that Board illiberal and impolitic. I felt no such opposition: I expressed none! I did, however, think that my conscience dictated to me to endeavour to put into an office, of which I had as much control as any other member of the Assembly, a man, who acting under the sanction, and as the agent of the whole presbyterian church, would have either so much delicacy as to confine himself to his official business, or so much conscience as to retire.

"But I now avow myself opposed to the *principles* and present *proceedings* of the Assembly's Board of Missions, and that on the simple ground that the majority of the Assembly do not organise and direct the operations of that Board. I have not said all I wish to say, but I submit the subject to abler hands. Your brother, "E. N. KIRK.

"*Albany, Sept.* 1831."

From the avowal of this "member," the editor hastens upon an "inference," which would involve "*many others*" in the same condemnation with Mr. Kirk. "His errand, without doubt, was the same with that of many others; and we think, that without any constrained or unnatural inference, it might afford a solution of the problem before us; even if there were not known facts, as there certainly are, whose indication is precisely the same." But here the reader will recollect that Mr. Kirk's letter changes the whole aspect of this affair. It sweeps away the foundation on which the editor has erected his "inference," and the superstructure must fall; it destroys his premises, and his conclusion is consequently annihilated. It is a remarkable fact, and one that furnishes a strong presumption in favour of Mr. Kirk's letter, and against the Advocate, that THE PRESBYTERIAN, a paper thoroughly in the interests of the *Old School*, in reporting the remarks of Mr. Kirk, made in the last Assembly, has given an account which corresponds much better with the statement of Mr. Kirk, in his letter, than with the statement published in the Advocate. The following is the language of THE PRESBYTERIAN:—"Mr. Kirk rose and stated, that before he left home, he had made up his mind on two points; one related to the case already decided, and the other to the Board of Missions. He said that it ought not to be concealed, that there were two sides in that house, two views in regard to theological opinions. The agent of the Board of Missions, from the part he had taken in the case already alluded to, had manifestly shown himself to be on that side to which the speaker was, in certain points, opposed; and he honestly avowed, that he could not yield his support to an agent, who had signed a protest against those doctrines which the speaker held."

Here is not one word about acting on "*a preconcerted plan*," or belonging to a certain "combination;" not one word about any purpose "*to change the Board of Missions;*" not one word about being sent on a particular "*errand*" to the Assembly!—This history was written at the time of the event, and when it was not known that this speech would be needed for any special end. The edition in the Advocate was prepared when a favourite theory was to be established; to wit, "*that the majority in the last Assembly*" was "*the result of preconcerted plan and effort;*" of "*operations and arrangements*" which "*were conducted with wonderful secrecy and address;*" of an "*extended, active, and systematic combination*" of the Low Church against the High. One thing more on this point. The Advocate charges "a member," who is supposed to be Mr. Kirk, with saying, "that he had come to the Assembly for the express purpose of using his influence, *with others*," "TO CHANGE THE BOARD OF MISSIONS;" when it appears from the united testimony of Mr. Kirk and the Presbyterian, that his remark respected the *Agent*, and not the *Board*. But the editor seems not contented with his first edition of this speech. He makes this "member" avow that it was "*a chief object*," with him and those with whom he acted, to PUT DOWN the Board of Missions. Speaking of the Missionaries and Agents of the Home Missionary Society, he says, "Their readiness to co-operate *in putting down a rival Board—a chief object in view, as the declaration to which we have adverted demonstrates*—could not be questioned." Did Mr. Kirk intimate, by any "*declaration*" he made in the Assembly, that it was "*a chief object in view*," with him and his associates, *to put down the Board of Missions?* Let Mr. Kirk's letter and the Presbyterian answer! Let truth and justice answer! Let the whole General Assembly of 1831 answer! In a historian, or controversial writer, either to *frame* or *mutilate* facts, is a dangerous business.

The editor's *third* argument, which he adduces for the establishment of "preconcerted plan" and "combination," is drawn from certain "*extra copies of* THE PHILADELPHIAN, which were published" in the winter previous to the meeting of the General Assembly, and "a series of letters" shortly after "published at Cincinnati," by the General Agent of the Home Missionary Society. I have only two brief remarks to make, on this point, and I am willing to leave the reader to form his own conclusions. In the first place, Dr. Green ought to have told the *whole story*, and then both of these publications would have appeared to the public, I have no doubt, a natural and necessary step of self-defence. It appears from the DISAVOWAL, printed in the Philadelphian, Sept. 23d, 1831, and signed by nine members of the Philadelphia Presbytery, that the extra numbers of that paper were not issued till after the circulation of two pamphlets on the other side of the question; and Mr. Peters' six letters, as is evident from their very face, were intended to repel *accusations*, rather than to make an *assault*. My *second* remark is this: It seems to me an unhappy circumstance in the Doctor's argument, that the *circulation* of these extra copies of the Philadelphian, and the *publication* of these letters, are represented by him as constituting a part of a subtle and hidden plot against the *Old School Presbyterians*, which "was as perfectly unknown and unapprehended by them, till it began to develope itself in the choice of a Moderator, as if the thing had been in itself an impossibility." Take his own summing up of the matter. "The preconcerted operations and arrangements that have been noticed, (including two publications which were sent all over the country), were conducted with wonderful secrecy and address; for widely extensive as they necessarily were, those whom they were to affect unfavourably, did not, we know, even suspect their existence."

In connection with the movements just noticed, I would call the attention of the reader to a passing remark, which will show the facility with which the editor can suppose a *fact*, and then ingeniously account for its existence. In concluding the paragraph above cited, and in reference to the statements which he had made, he says, "We shall cease to wonder, if those who were elected were more generally and punctually present in the Assembly, and at its very opening, than those who felt little else than the ordinary motives to attend." If the editor will turn to the minutes of the Assembly, he will there learn that his supposed *fact* is mere *fiction;* and all his philosophy in accounting for it, is a dead loss. Out of thirty members who came in after the organisation of the Assembly, eighteen acted with the majority, and twelve with the minority. Apply the Doctor's philosophy to this fact; and what does it prove? A much larger proportion of the *New School*, than of the *Old*, were absent at the opening of the Assembly; hence the New School, in the language of the Advocate, "felt little else than the ordinary motive to attend," and the Old School, who "were more generally and punctually present in the Assembly, *and at its very opening*," must have been brought together by "*preconcerted plan and effort*."

Another reason which the Advocate assigns for the prevalence of the New School, in the last Assembly, is the attendance of "*men commissioned as ruling elders*," without being such, and the *missionaries* and *agents* of the Home Missionary Society. Who does not see, that this amounts to just nothing at all. There was *one* "committee man," commissioned as such, in the Assembly, and *only one*. How many men were there who bore the commissions of ruling elders, without having been elected or ordained as such, I know not; neither is it of any consequence in the present argument. The same Presbyteries that sent them to the Assembly, *might* have sent elders in their place; and if these men had not attended, would have sent elders of the same views, and on the same side of the question. The same is true of the *missionaries* and *agents*. Indeed the editor tells us, that these missionaries and agents were "commissioned to the Assembly," by the Presbyteries, "*in which their known sentiments were approved*." How easy it would have been for those Presbyteries to have commissioned other ministers of the same "known sentiments" in their place! It appears to me a little marvellous, that the Doctor should have written the following sentence:—"Having no stated charges to leave, their attendance on the Assembly was less inconvenient than would have been that of settled pastors!" Are not the missionaries of the Home Society, or at least, most of them, to all intents and purposes, *settled pastors*. Or did he refer more particularly to *agents*, and other *organs* of the Board? And if so, how many more of *these* were present than of the *Assembly's* Board? Or shall we understand this sentence as intimating, in a very delicate manner, the reason why the President and Corresponding Secretary of the Assembly's Board were members of the last General Assembly? "Having no stated charges to leave, their attendance on the Assembly was *less inconvenient* than would have been that of the settled pastors" of the Philadelphia Presbytery.

Having, in my last number, disposed of "the *chief agency* in marshalling the measures and the men," attributed to the "*gentleman* who became the Moderator of the Assembly, and the *Corresponding Secretary* and *General Agent* of the Home Missionary Society," and which formed, in the estimation of the editor, a prominent part of the *preconcerted plan and effort*, I am prepared to close my remarks on the point I undertook to establish; namely, that the Advocate has not proved any such scheme as he has charged upon the low church party. Indeed, I am prepared to submit, without argument, to the churches, and the public, the *second* point which was announced for discussion, in a former part of this communication; to wit, that the majority in the last Assembly was the result of very different facts and principles from those stated by the Advocate. That majority was made what it was, by Dr. Green and his associates, and not by his opponents. The high-handed measures instituted and pressed forward, by the Presbytery of Philadelphia, in the case of Mr. Barnes, were no sooner known through the churches, than they met with very extensive disapprobation. The spirit that excited the great body of the ministers and Christians, was mild and tolerant in its character, and almost simultaneous in its movements. It needed no "*preconcerted plan*," to impart to it either existence or energy, and it called for no laboured "*effort*," to mould or direct the means by which it should express itself, and breathe forth its benevolence upon the church and the world. A remark of a venerable member of the *Old School*, and a Professor in one of our Theological Seminaries, made just before Mr. Barnes was installed, and while his case was pending, in the Presbytery of Philadelphia, has proved truly *prophetic*. It was in substance this:—"The course pursued by Dr. Green, and those brethren who are acting with him, is unwise and impolitic, and will greatly injure the interests they intend to promote!" If we add to the case of Mr. Barnes, the *exclusive* ground taken by the Assembly's Board of Missions, we have the solution of the great question, *how the majority of the last Assembly came to be what it was?* And if I mistake not, both of these subjects were forced upon the churches by the Old School rather than the New.

Your's, respectfully,

NATHAN S. S. BEMAN.

Troy, October, 1831.

TEMPERANCE.

TEMPERANCE IN EUROPE.

By letters received in this city, it appears that the labours of Dr. Hewit in London have been constant, and successful to a most gratifying extent, in the promotion of temperance. Our readers are already apprised of the formation of the British and Foreign Temperance Society under encouraging auspices. We now learn that a *Temperance Journal* is soon to be commenced under its direction, and that the managers have already taken measures to promote the *foreign* objects of the Society. Rev. Austin Dickenson's "Appeal to Professing Christians on Temperance," is published in the British Preacher, and also separately, in London. Professor Stuart's Prize Essay is about to appear with a preface, by Rev. Dr. J. Pye Smith. Dr. H. was at Liverpool the first of September, whence he expected to sail about the middle of the month for New-York.—*Boston Recorder.*

The Troubled Minister.—"It pains me to the heart," said a pious clergyman lately; "it pains me to the heart!"

The temperance reformation was the topic. No wonder the good man was pained. He had members in his church who *would* drink. He had officers in his church who *would* sell. Strong drink had given him many cases of discipline. His faultering lips had more than once pronounced the dread sentence of excommunication, for the use of strong drink. Among the most gifted and wealthy of his flock were several candidates for a similar distinction. No wonder the good man was pained.

But was it this that pained him? Listen:—"It pains me to the heart," said he, "that this question of refusing admission to the venders and consumers of strong drink, should be brought before the churches. The temperance cause is going on very well, already. Let this question rest, and in ten years *public sentiment* will settle it for us.—It will then be disreputable for *any* one to sell or use strong drink, and we shall need no rule in the churches."

"*Ten years!*" Think again, good minister! How many of your flock do you think will fill drunkards' graves before that time? How many more will have become confirmed in moderate tippling? Ten years will seal the fate of half the generation. Man of God! who commissioned thee to slay all these? "*To-day*" is God's time! Who told thee of to-morrow? Dost thou preach to thy people that they repent to-morrow? What wouldst thou say, if after thine own example, thy hearers should plead for a delay of *ten years?* Man of God! thou hast a work to do! Do it with thy might, and dream not of to-morrow.—*Genius of Temperance.*

Temperance Societies.—As a convert, and a recent convert, I would earnestly recommend my fellow-men to examine for themselves, and then come to a decision upon the subject. I heard a lawyer argue publicly against the Society, at a meeting in Bermondsey, on two successive Fridays; and subsequently he came forward to offer his recantation. Since the public meeting at Exeter-hall, more than twenty public meetings have been held in the eastern part of London; *i. e.* nine in Spitalfields and Bethnal-green, five in Shadwell, three in the Commercial-road, three in Bermondsey, one at Walworth, and one at Stoke-Newington.—Besides these, there have been a few meetings in other places; and more interesting meetings I never witnessed.—*Lond. World.*

Good Testimony.—Dr. Cheyne, the celebrated English physician, says, that in the cases of apoplexy with which he has been acqainted, in nineteen out of twenty the disease might have been averted, had the subjects been temperate, and that the habitual use of spirits or wine, even in moderate quantities, will lead a man of certain age and constitution to apoplexy, as certainly as habitual intoxication.—*Jour. of Humanity.*

Temperance Address.—We learn from the last Richmond (Ky.) Chronicle, that Rev. Dr. Fishback, of this town, delivered an interesting address before the Madison County Temperance Society, a few days since. On the reading of the constitution of the Society, at the close of the address, *forty-one* persons enrolled themselves as members. We are informed that this Society was organised but little more than a year ago, with only eight or nine members; and that it now numbers one hundred and three. *Lexington Luminary.*

Paupers.—We understand, (says the Portsmouth, N. H. Journal), that the daily allowance of grog, to the paupers in our alms-house, has been stopped. It is strange that for the long course of seventy-six years, an average of twenty-six dollars per year, (according to a statement made in the Herald), has been expended by the town, for pampering and gratifying the taste of the inmates of the alms-house, with that liquid poison by which nine out of ten have been ruined in their property and health, and thrown upon the town for support.—*Albany Telegraph.*

Mr. C. Swan, for ten years past the keeper of a public house in Otisco, has reformed ardent spirits out of his bar. Let others go and do likewise.

INTELLIGENCE.

LATE MEETING OF THE AMERICAN BOARD.

The Boston Recorder, through favour of one of the Secretaries of the Board, presents some additional particulars relative to the meeting, from which we extract the following:—

The situation of the missionaries to the Cherokees was referred to a committee consisting of Hon. Jonas Platt, Rev. Drs. McAuley and Spring, Professor Goodrich, and Hon. William Reed. Their report recited the circumstances of approbation from government, under which the mission was established; the claims of Georgia, as expressed in her legislation; the determination of Messrs. Worcester and Butler to remain at their stations; and the imprisonment that has now resulted from that course. In view of these considerations, and with the documents all before them, the following resolutions were adopted:—

Resolved, 1. That in view of the facts of the case as now before this Board, this Board do approve of the conduct of their missionaries under these trying circumstances.

Resolved, 2. That the Prudential Committee be directed to prepare and publish a concise statement of facts respecting the missions established by this Board among the south-western tribes of Indians; comprising a notice of the circumstances of those tribes, prior to, and at the commencement of our missionary operations among them, with a view of the progress of social, intellectual, moral, and religious improvement among the Indians, and of the aid, sanction and encouragement, originally, and from time to time, extended to these missions by the government of the United States; with estimates of the monies expended in the establishment and progress of these benevolent operations, and all the essential particulars respecting the state and prospects of these tribes, and of the several missions among them, in connection with a statement of the proceedings of the United States government, and of the state of Georgia, affecting the rights of the Indians, and finally interrupting the missions and arresting and imprisoning some of the missionaries.

Resolved, 3. That the Prudential Committee be, and they are hereby directed, to address a respectful memorial to the President of the United States, claiming the protection of the executive government for the missionaries of the Board among the south-western Indians, and at their discretion, to present a memorial to Congress on the same subject.

Resolved, 4. That it be recommended to the churches, to make the present condition and trials of these suffering imprisoned missionaries of the Board the subject of special prayer to almighty God, and particularly at the monthly concert on the first Monday in December next, that this dark dispensation may be overruled, to the extension of the gospel, and the ultimate prosperity of the missionary cause.

A committee, consisting of Hon. William Reed, Rev. Dr. Spring, and Dr. Samuel Agnew, to whom was referred that part of the report of the Prudential Committee which relates to the financial concerns and prospects of the Board, submitted the following paper, which was approved, viz:—

"That the Board are called upon gratefully to acknowledge the goodness of God, in directing the attention of the churches for several months past to the pecuniary necessities and claims of the missions and missionaries under its care; and that it becomes the Board and its committee to evince great enterprise and courage in its future plans and efforts, aiming at a constant and rapid extension of the system of means by which it is endeavouring to reclaim the unevangelised portions of the earth to God.

"The Committee would also recommend to the Board to express their approbation of the course pursued by the Prudential Committee hitherto, in accepting the services of every preacher of the gospel who has offered to become a missionary to the heathen, and has produced satisfactory testimonials of his qualifications for that work."

BOMBAY.

The death of Mrs Allen, wife of one of the missionaries, which recently occurred, did not take place, it seems, in consequence of any thing peculiar in her situation, or in the climate of that country. She is spoken of as a woman of no ordinary attainments; as having filled up her life with great activity; and as having departed in that peace of God which passeth understanding. A letter from her surviving husband contains the following remarks:—

"Death, though it came at an unexpected hour, did not find her unprepared. Few Christians, I think, attain that degree of assurance of hope in the divine mercy which she had for some years enjoyed. Often, on our voyage to India, and after our arrival here, did she express her gratitude to God, that he had raised her from a feeble state of health, and counted her worthy to engage in the self-denying and arduous, but to her delightful work, of extending the knowledge of the gospel to the heathen. During her long and distressing sickness in the summer of 1829, her feelings were, "For me to live is Christ, to die is gain." And when God, in his wisdom and mercy, was pleased to restore her to vigorous health, she seemed to engage with renewed zeal in doing with her might what she found to do."

FROM LIBERIA.

Office of the Colonisation Society,
Washington, *Oct.* 21, 1831.

Dispatches from this colony, bearing date up to the 2d September, have been received at the office of the Colonisation Society. The affairs of the colony are highly prosperous, and the rumour (so industriously circulated some months ago by the enemies of the Society) of a great mortality among the emigrants by the Volador, which sailed in December last, is wholly unfounded. Two small children only have died out of more than eighty persons who embarked on board that vessel. The Colonial Agent is in good health, and Dr. Todsen, the colonial physician, who has been severely indisposed, is fast recovering his strength. Both these gentlemen have shown most commendable zeal and good judgment in the discharge of their respective duties. The native tribes are seeking the protection and submitting to the laws of the colony. The country to a considerable distance in the interior, has been explored, and found to promise, in most parts, success to the agricultural industry of the colonies. No less than forty-six vessels have visited Monrovia during the last year, twenty-one of which were American. Indeed, every thing in the intelligence just received seems to indicate that Providence is opening before the free people of colour in our country a rich inheritance in the land of their ancestors, and inviting the American people to aid with the powers and resources of the nation, the great, humane and christian work in which the society is engaged. Ample extracts from these dispatches may be expected in the next African Repository.

Kharee.—This station is fifty miles from Calcutta, and has been visited by missionary brethren the past year. Parties of from five to twenty occasionally visit the mission-house at Calcutta, to receive instruction. There are now thirty-two families, containing with others, upwards of one hundred persons, who have embraced christianity, and regularly attend gospel ordinances. They strictly regard the Sabbath, and have lost all reverence for idols.—*Christian Watchman.*

Threatened Disturbance in the South-Sea Islands.—Sydney papers received last week, give a long and interesting account of a threatened disturbance in the above islands. It appears that the Queen Pomare, dissipated in her habits and disinclined to walk in the footsteps of her father, had for several weeks visited the more leeward of the South-Sea Islands, and had there, with here associates, indulged unhallowed propensities. On her return to Tahite, she evinced a desire to continue the excesses she had indulged in during her absence, and a disposition to set aside the laws of her father, and to govern arbitrarily and despotically. But the chiefs opposed her intentions, called a public meeting in order to defend the laws, and to support the missionaries and the christian religion. One chief and his party sided with the Queen and her followers; but the more powerful were opposed to her. Ultimately, her majesty, just as disturbances were about to break out on an extensive scale, made promises to govern according to the laws and religion established by her father.—*London World.*

General Assembly of Scotland.—Extract of a letter to the editor of the Richmond Telegraph, dated Edinburgh, May 20, 1831:—

"To-day the Assembly was engaged in a case of alledged heresy, in regard to the human nature of Christ. The gentleman, Mr. M'Lean, a licentiate, and presentee to the parish of Dreghorn, is called a disciple of Mr. Irving, and his opinions were thus stated. "Our Lord took upon him human nature, fallen as it was. He never sinned; yet was sinable. The nature which he took upon him was full of sin, but he was upheld from sin, by the hypostatic union, and the power of the Holy Ghost." The parties, Mr. M'Lean and his Presbytery, were heard for twelve hours, and near midnight were removed from the bar. Mr. M'Lean's explanations were not accepted. He should have confined himself to the language of scripture. If *he* could make distinctions which prevented the conclusion that the Lord Jesus was sinful, his hearers could not. The charge of dangerous heresies was therefore sustained, and his license was recalled.

"This decision I expected to have heard the Moderator announce to the young gentleman, accompanied by a serious and faithful address. The clerk, however, merely read the minute, recording the Assembly's decision; and observed that "the parties had heard the sentence."

"I did not find it convenient to attend the "sederunt" of the Assembly; but I noticed that the license of another gentleman of Mr. Irving's school was recalled, and that Mr. Irving himself was prohibited from all the churches of the establishment in Scotland.

"The session was closed on the 30th, having lasted ten days. One of its last acts was the appointment of "a commission," nearly as numerous as the original body, and with powers nearly as great. This committee meet the day after the Assembly rises, and afterwards on their own adjournment, but generally once in three months, to finish, or carry forward and prepare for the next Assembly, the business of the year."

New-York State Baptist Convention.—The recent annual meeting of this convention at Elbridge, as appears by the Register, was one of unparalleled interest. The assemblage of delgates and members was numerous and solemn. The deliberations were brief and marked by unanimity; and a spirit of brotherly love was manifest. It is a most remarkable fact, that not one of the churches whose ministers were present on this occasion, had failed to enjoy a season of revival.

Among the resolutions passed by the Convention, were those in favour of the practice of entire abstinence; of the adoption of the verse-a-day system; and of greater punctuality in payment and exertions, in aiding the circulation of the religious journal which is patronised by the Convention.

Returns from the missionaries in the employ of the Convention had not been received. The following extracts from the Register, however, will be perused with interest;—

"A school among the aborigines at Tonawanda, of more than thirty children, had been instructed in the common branches of English education. Agriculture, and the necessary departments of female industry, had also been encouraged among them. The church among the natives had enjoyed quite a revival, and ten had been recently added to it by baptism.

"The next day, (second of the Convention), notice having been previously given, that Little Beard, the chief of the christian party among the Senecas at Tonawanda, would address the meeting, a deeply intererested auditory was gathered to hear him. About 10 o'clock he entered the pulpit, with Thomas Jameison, a young native of very engaging appearance, something over twenty years of age, who acted as interpreter.

"The address of Little Beard was heard with deep interest, and several parts of it were quite touching. We cannot enter into a detail of it at this time, but barely present a summary. He noticed first the rich and flourishing territory now enjoyed by us, as originally belonging to his fathers, who were once extensive and powerful; but, by the encroachments of the white man, had become reduced in their possessions, and a mere handful in number. While they were powerful and numerous, they were without the gospel, and multitudes of them perished in their ignorance; but in their present reduced and wasted condition, the missionaries had been sent among them, to teach them the way of salvation, for which he was exceedingly thankful. Prior to the coming of these heralds of mercy, they lived in wickedness; they neither regarded the Lord's day, nor his worship. He himself had been most degraded by intemperance. He was often intoxicated, and lay beside the fences and highways drunk; and when staggering along the road, he was told he had broken his staff. But the Lord Jesus had become his staff now, on whom he could lean without stumbling.

"In his experience, he had been brought to see himself ruined and lost, and the sense of his guilt in the sight of God destroyed his rest and his appetite, until he was made acquainted with the Saviour. He spoke particularly of the necessity of a new heart to be a christian indeed, and of the delusion in which some in other tribes were indulging, who were mere formal profesors; whose religion lasted only during the Sabbath. True religion, in his opinion, influenced the life and practice of the Christian. He felt a deep interest for his people, and desired the favours of the Convention continued to them. The congregation at Tonawanda had erected a place of worship; but it was not quite finished; about $30 or $40 was necessary to complete it; and for aid in this matter, he appealed to the liberality of the assembly, which was responded to by a contribution of about the amount required.

"After the collection, Little Beard and Jamieson, with another native of Tonawanda, all members of the little church at that station, were arranged under the pulpit, and sang part of a hymn in the Indian tongue. The last mentioned native, who had been baptised about a week previous, occupied ten or fifteen minutes with remarks in relation to himself, before they commenced singing. These were also interpreted by young Jamieson, whose intelligence and deportment engaged no less interest than the remarks of the others."

Salem Baptist Association.——Twenty-two churches, twenty ordained ministers, and three unordained. The additions by baptism last year were 473; whole number of communicants, 3029. It is but four years since this Association was first organised, when it contained about 2000 members. It has now increased to exceed 3000.

Revivals have occurred last year in ten of these churches, viz. Chelmsford, Danvers, Beverly, 1st Salem, Methuen, Lynn, Salisbury and Amesbury, 2d Haverhill, 1st Lowell, and 2d Salem, besides others, which have had pleasing additions. On the subject of temperance, a resolution was passed, recommending to the churches to take prompt and efficient measures to ascertain how many members are ready to take the ground of entire abstinence, both from the use and sale of ardent spirits, and report next session.

The following churches in this Association have held protracted meetings within a few months, viz. Chelmsford, Danvers, Beverly, 1st and 2d Salem, Newburyport, 2d Gloucester, Methuen, Lynn, Salisbury and Amesbury, 2d Haverhill, Lowell, and 2d Rowley. Total, 13. *Watchman.*

Boston Baptist Association.—The whole number of communicants in this Association is 4852. The baptisms last year, 482; and there is a total net increase of 446.

An unusual portion of the session was devoted to religious exercises, which we consider an important improvement. As much business as possible, of a secular character, ought to be transacted elsewhere. Most of the churches have been blest with the outpourings of the Spirit in the past year. The cause of temperance, the advantages of Sabbath schools, and bible class instruction, &c. were distinctly presented to consideration.—*ib.*

Does a Missionary Spirit exist in the Church? We did hope that such a spirit was growing among us, and that it would spread more and more extensively, destroying in its progress the selfishness which leads men to care only for their own things; but the present aspect of our missionary affairs, throws some doubt upon the nature of the reply which must be given to the question proposed. The appeals of the Domestic and Foreign Missionary Society for *immediate* assistance, have found no response from its friends and auxiliaries. Large draughts upon the Society are daily expected, while *there are no funds in the treasury to meet them.*—*Episcopal Recorder.*

Progress of Methodism.—According to the year's return, there are sixty-nine travelling preachers, nearly two hundred local preachers, and 12,355 members of the methodist episcopal church in Canada. Each travelling preacher preaches probably on an average twenty-five sermons a month. According to this estimate, the travelling preachers of the methodist church in Canada preach one thousand five hundred sermons in a month to the people of this province. The local preachers perhaps preach nine hundred sermons a month. If this estimate be correct, 2,400 sermons are delivered to the people of Upper-Canada every month, besides the other private and public duties of the ministry, the labours of exhorters and class-leaders, Sunday school teachers, &c.—*York* (*U. C.*) *Guardian.*

Emigrants for Liberia in Virginia.—The Board of Managers, at their last meeting, resolved to dispatch a ship from *Virginia*, with one hundred and fifty emigrants, on the first of December, should such number offer, and to invite the friends of the Society to ascertain and communicate to the Secretary of the Society the names of such free persons of colour as may be disposed to remove to Liberia. It is hoped that the friends of the object, in Virginia, will make the wishes of the Board generally known throughout the state.—*Nat. Intelligencer.*

Andover Theological Seminary.—It is sometimes said, that the studies at Andover are unfriendly to deep piety. Facts are the best answer to this allegation. Who are labouring in Bombay, in Canton, in Ceylon, on Lake-Superior, on Hawaii? Who are in Georgia prisons for the crime of preaching the gospel? Who are labouring strenuously and successfully in revivals of religion? Of the class who now leave Andover, no less than *fourteen* are going west of the Alleghanies, and about half as many have gone, or are soon to go, to heathen nations, with the bread of life.—*Boston Recorder.*

American S. S. Union.—Notice is given in the Journal, that the Sunday School Quarterly Magazine will be discontinued at the close of the current volume. The managers announce the offer of two premiums as follows:—$100 for an approved original work, "on the principles of the constitution of the United States, particularly in reference to the separation of civil from ecclesiastical power, and showing the evils of their union;" and $50 for the best approved tract, not exceeding 12 pages 18mo. showing the advantages of Sunday schools. These premiums are in addition to suitable compensation for the manuscript. The work on the constitution should not *exceed* 200 pages 18mo.—*Boston Recorder.*

Presbyterian Education Society.—Quarterly Meeting of the Directors.—The quarterly meeting of the Board of this Society was held in New-York, on Tuesday the 27th of September. Returns were received from the various branches and agencies connected with the Presbyterian Society, and the usual appropiations were allowed. Twenty new applicants were received on probation.—*Quarterly Register.*

American Education Society.—Quarterly Meeting of the Directors.—The usual meeting was held in Boston, on Wednesday, the 12th day of October. Thirty-one new applicants, connected with fifteen different literary institutions, were received on probation, making the whole number received by the American and Presbyterian Education Societies this quarter, *fifty-one*. The applicants belong to nine different States.—*ib.*

Half-Century Sermon.—On Monday afternoon, the 17th ult. I heard Rev. Samuel Wood, D. D. of Boscawen, preach his *half-century sermon.* This venerable father in the ministry is now in the 80th year of his age. He was ordained over the church of which he is still the pastor, 17th of October, 1781. Since his settlement, there have been ten revivals of religion in his parish, and 480 added to the church. He has baptised 824 children, 100 adults, and solemnised 212 marriages. He has personally instructed 165 youth, 100 of whom entered college; between forty and fifty became ministers, twenty lawyers, six or seven physicians, and the remainder engaged in other pursuits.—*N. H. Observer.*

Lotteries.—We learn from the Asiatic Journal, that the British government has put an end to the lottery system in India. It has for some years past been prohibited by law in Great-Britain. We regret that none of our state legislatures have manifested their regard for the morals and welfare of the community by similar acts. In most of our states, laws have been passed to prevent private gambling, while with strange inconsistency, it has been patronised and recommended when practised by a company.—*Boston Recorder.*

Mohegans.—The Sabbath and day schools are both in operation. The gospel is now regularly preached on Sundays, and occasionally on week days. Symptoms of improvement, both in morals and personal habits, are beginning to manifest themselves, and every encouragement is held out for the friends of this enterprise to persevere in their praiseworthy undertaking.—*Religious Intel.*

Religion in the Colleges, during the last Year. From three hundred to four hundred individuals, at the various colleges, have, within the last year, devoted themselves to the service of the Redeemer.

Liturgy.—The Quebec Mercury says, that it is confidently rumoured, that some important alterations are likely to take place in the liturgy of the church of England.

American Home Missionary Society.—During the last year, New-York contributed $36,000 to the Society, principally for the west. New-England but $10,000; and of that $7,000 were for the wants of her own territory.

REVIVALS.

Such articles as the following, are becoming more and more numerous in the public journals. Though full of precious interest, and calculated to call forth the liveliest sentiments of praise to God, for his works of redeeming grace, they nevertheless remind us, that the churches are in some danger of looking for assistance away from the hills whence their help cometh, to the mere measures and operations which God is pleased, at the present period, so wonderfully to bless. While they look at these things in the same light that God regards them, they will be safe. But there is every where a propensity to the exercise of a false dependence; and this of course will be aggravated by the great enemy of souls. It is a difficult matter to keep entirely right in reference to this momentous subject; for there is danger on either hand; and to refuse to adopt the measures which God is now employing, argues, perhaps, a degree of obstinacy which is no less criminal than the error above mentioned. The utmost circumspection is required; and above all things, the closet of secret devotion must be wet with the dews of penitence, and warmed with the fires of heavenly devotion, or the adversary will soon obtain a triumph. Let Christians watch and pray, for on either hand there is danger:—

From the New-Hampshire Observer.

A full view of the numerous reformations in religion with which our country is now blessed, would more than fill our columns. We must therefore content ourselves with giving mere details. In this state, cheering evidences of the continuation of the divine influences are received from every section. God is truly making wonderful displays of his power and mercy in the conversion of numerous sinners. The means which he has pointed out in his sovereign pleasure, and which the churches have extensively adopted, he has blessed to the conversion of thousands of precious souls. Protracted meetings are multiplied; the Spirit of God descends; his heavenly presence is enjoyed; Christians rejoice, and sinners are converted to the Saviour. These meetings are becoming more solemn, interesting and powerful. The anticipations of the church have been more than realised in every instance which has come within our knowledge. The people of God, in numerous instances, have been able to say at the close of these solemn convocations, "The one half was not told me." Even those who were somewhat sceptical at their commencement, are now universally satisfied of their extensive utility in promoting the Redeemer's cause; and many who were altogether opposed, admit that *it is the work of God*, and are silent. These things are encouraging. Let the church do their duty in the use of those means which God has thus wonderfully blessed, and he will "not be slow concerning his *promise*." Between sixty and seventy towns have enjoyed revivals, embracing more than 3,000 hopeful conversions. We do not mean to intimate that protracted meetings are the *only* means which God has been pleased to bless, to promote that prosperity in the church which is now enjoyed. We must also take into consideration the universal and unequalled circulation of religious intelligence thro' the agency of Bible Societies, Missionary Societies, Tract Societies, Sabbath Schools, Bible Classes, Moral Societies, Temperance Societies, Societies for the better observation of the Christian Sabbath, public prayer meetings, and many other things which have had a direct or indirect bearing upon the present advancing state of the church of Christ.

New-Hampshire.—In Deerfield, we understand, the protracted meeting which was holden there week before last, was remarkably solemn and powerful. About one hundred and fifty appeared anxious inquirers. Since that time, we are verbally informed, that nearly fifty have entertained hopes in the renewing grace of God. In visiting seventy-five families, the pastor found some more or less seriously impressed in every family but one.

In the west parish in Boscawen, it has been stated there are a *few* hopeful conversions, a number *of inquirers*, and a good prospect of a *revival*.

In Kingston, a writer says, "At the close of our four days' meeting, one hundred and ten came forward to the anxious seats. Such a glorious season was never before witnessed in this town."

In Conway, we are informed, where a protracted meeting was holden last week, there were very clear evidences of the divine presence. The assembly was unusually solemn, and many were deeply impressed.

We are informed that the revival which commenced in Warner some months since, is steadily progressing; and that almost every week reveals new cases of deep conviction and hopeful conversion. We are also informed, that some of those who have recently experienced a change of heart, are anxious to manifest their attachment to the Saviour, by publicly professing before the world, to be his decided friends and followers.—*ib.*

South Middlesex, Ms.—The South Middlesex Conference held its semi-annual meeting at the Rev. Mr. Smith's chapel, East-Sudbury, on the 11th and 12th of October. The Conference embraces ten churches, 1155 members. Sixty-one have been added since the last meeting.—Since the spring meeting, protracted meetings have been held in seven of the ten churches. The blessing of God has rested upon every one of the meetings. The first was held at *Concord*, the first week in June. This was blessed to the quickening of the church, and a revival of religion followed, that has resulted in the conversion of thirty souls.

A four days' meeting was held at *Natick*, commencing on the 30th of August. Thirty individuals professed to have submitted to God during the meeting, seventeen of whom were young men and lads. Cases of conversion continue to occur. The church has been greatly revived. A number of new family altars have been erected, and others that had been thrown down have been reared again.

The week following, a four days' meeting was held in *Hopkinton*. About fifty professed to have passed from death unto life during the week, and about seventy up to the present time. On the second week in September, a four days' meeting was held at *Holliston*. A cloud of mercy overshadowed this town, and rained down upon the inhabitants a rain of righteousness.—Fifty souls among this people have, it is hoped, been brought to repentance. The church has risen from the dead, and is walking in newness of life.

In *Framingham*, a four days' meeting has been held. Thirty professed to have submitted to Christ during the meeting. On the last day the number of inquirers was 275. A considerable number of souls have since been brought into the glorious liberty of the sons of God.

In *Lincoln*, a four days' meeting was recently held, that resulted in the conversion of several souls, and a considerable number still remain anxious. A meeting of four days was held in *East-Sudbury*, in connection with the Conference. At the close of the meeting there were between forty and fifty inquirers. In *Sherburne* and *Berlin*, there have been recently some ten or fifteen conversions each.

In *Marlborough*, there are some favourable appearances. In the churches within the bounds of this Conference, in which protracted meetings have been held, there has been at least 250 hopeful conversions; probably more than 200 in four of them within the last six weeks.

"Bless the Lord, O, our souls, and all that is within us, bless his holy name!"—*Boston Rec.*

Bridgewater, Oneida Co.—A letter from Rev. H. H. Kellogg, dated Bridgewater, October 10, to the editor of this paper, says—"The Lord has granted us a precious revival during the past year, which has not wholly subsided, tho' somewhat declined. There are at present indications of an increase of divine influences, and we hope God is about to do greater things for us. Fifty-one have already been received to the presbyterian church, as part of the fruits of this revival."—*Evangelist.*

WESTERN RECORDER.

UTICA: NOVEMBER 8, 1831.

Excellent.—The thought has often struck us, whether Christians, in a state of lukewarmness, are not generally, in the midst of their fancied attainments in the divine life, as really in the practice of odious idolatry as the heathen are; and whether, if suddenly detected of this sin, and called upon to renounce it immediately upon the spot, they would not actually hesitate, or even refuse to comply. To be sure, if they could have a little time to think and contrive; if they could recover a little from present conviction, and by the assistance of the busy adversary, so hide and cover up matters, as seemingly to renounce their idols, without relinquishing them; then they would be ready to confess, and would really impose upon their own understandings, so far as to imagine that they had done what ought to be expected of them. But take them by surprise, before the tempter has time to rally his forces, and to transform himself into an angel of light, and you are too precipitate, too rash. The brethren are not yet prepared for you. Something must be done before they can give up their idols.

A striking illustration of this painful truth was recently furnished at a protracted meeting, by a sister denomination at the east, less given to idolatry, perhaps, than our own. We copy from the Christian Watchman:—

"On the second day a discourse was delivered, founded on these words. "Behold I stand at the door and knock," &c. As the condition of Christ entering the heart, the preacher insisted that lukewarm Christians should remove *avarice, pride* and *sensuality*. At the close, a ministering brother rose and remarked, that many prayers had been offered on that and the preceding day, that Christ would come into the assembly and hearts of his people; and that now in the providence of God, the conditions on which he would enter the hearts of professors were fairly presented; and proposed that the question be put, whether they would comply or not.

"This was very unexpected to professors; they expected sinners would be called upon on that day, but did not think of themselves, and some manifested a wish that the subject might be waived; assigning as reasons, that they could eject these intruders as well without rising as with, and that they had virtually taken such a stand when they professed religion. They were reminded that when the anxious should be called on to take the seats, they with as much propriety might say, "they could seek the salvation of their souls without rising, and, perhaps, that they had made such resolutions before." There was no disputing; but it was deliberated on a full half hour, and it assumed a deeper interest every moment. One brother begged that no professor would be under the influence of another in rising; and another rose and said, the question should be distinctly understood, and referred to the sacrifices that would be called for in money, time, dress, furniture, carriages, luxuries of the board, &c. The large number of professors present appeared to be tried in a high degree, and the meeting became solemn as the house of death. The question was put, and about two thirds of the professors arose, while the remainder bowed their heads to the seats, overwhelmed in tears."

Most devoutly do we wish that this experiment might be fairly tried through the churches in our own flourishing district of country.—What hesitation, what cavilling, what withdrawing from the place of worship would it not occasion. Yet let the trial be made. Let the separation take place. Let it be seen, at length, how many worshippers of mammon there are enrolled among the armies of Israel, who have covenanted to be his peculiar people.

"*British and Foreign Temperance Society.*" During the short stay of Dr. Hewit in London, a society was formed under this name, which promises the most important results over the whole continent of Europe. Behold how great a matter a little fire kindleth.

Rev. Drs. Hewit and Hawes have returned from England in fine health. Mr. Nettleton remains, with encouraging prospects of extensive usefulness.

The poetry sent us by an apprentice, who lives with a relative, but *despises his trade*, and wishes to become an *author*, will never do.—The writer, also, we fear, knows little of what manner of spirit he is of. Let him read the second chapter of Ephesians, from the 5th to the 9th verse, and meditate upon it, and pray over it, if he thinks he loves the Saviour.

Quite a number of letters and papers came to hand just as our columns were filled. They shall receive due attention.

THE VERSE-A-DAY SYSTEM.

JOHN XVIII.

Tuesday, Nov. 8.—34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

Wednesday, Nov. 9.—35. Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done?

Thursday, Nov. 10.–36. Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: But now is my kingdom not from hence.

Friday, Nov. 11.—37. Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Saturday, Nov. 12.—38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

Sunday, Nov. 13.—39. But ye have a custom, that I should release unto you one at the passover; will ye therefore that I release unto you the King of the Jews?

Monday, Nov. 14.—40. Then cried they all again, saying, Not this man, but Barabbas.—Now Barabbas was a robber.

CHAPTER XIX.

Tuesday, Nov. 15.–1. Then Pilate therefore took Jesus and scourged him.

Mr. Hastings—Permit me, through your paper, to acknowledge the liberal donation of $51.50, from the ladies of my congregation, to constitute me a director for life of the American Seamen's Friend Society. S. C. AIKIN.

Utica, Nov. 7, 1831.

The Ladies of "The Orphan Asylum Society," having resolved to go to housekeeping within three weeks, any articles of provision or household furniture from benevolent individuals, will be thankfully received, and may be sent to the house of Mrs. Judge Bacon, a few doors below the Dutch reformed church, on Broad-street.

October 13, 1831.

POLITICAL.

FOREIGN.

Fall of Warsaw—Troubles in France.

An arrival at Philadelphia, on Tuesday last, from Liverpool, brought London papers of the 21st of September.

Poland.—The papers received by the above arrival contain the particulars of the fall of Warsaw. After a sanguinary contest of two days, during which the Poles seem to have fought with the most determined valour, the Russians prevailed, and the Polish army retired from the city. One of the latest accounts states, that the army was included in the capitulation; while others mention that it had retired in the direction of Modlin, and was pursued by the Russians.

As yet we have only the Russian account of the capture of the Polish capital. It is given in a letter dated Warsaw, Sept. 8, and is as follows:—

"Poland is again subject to its lawful sovereign. On the 5th inst. Field-Marshal Count Paskewitsch sent a confidential officer to Warsaw, to demand in the name of his majesty the submission of the city, and to promise on the other hand amnesty and pardon. With an infatuation which cannot be sufficiently deplored, these words of peace were rejected by the leaders of the insurrection. On the 6th, at daybreak, the Russian army advanced to storm the city. After a most desperate and sanguinary resistance, our brave soldiers, with rare intrepidity, made themselves masters of four redoubts which lay upon our line of attack, as well as the first line of intrenchments which surround Warsaw itself, and of which Wola is a perfect fortress. The task, however, was not ended with this; there remained a second line of intrenchments, and a broad moat round the city, defended by bastions.

"At four o'clock in the morning of the 7th, the Field-Marshal was preparing to overcome these last obstacles; when Gen. Krukowiecki sent Gen. Prondzynski to him, to announce the intention of the Polish nation to submit to its legitimate king. These sentiments were, however, not confirmed by that chief of the government, who soon after came in person to the marshal. He affirmed that the consent of the Diet was necessary for such a submission. After the most urgent exhortations and representations of the inutility of further defence, and the disasters it would inevitably bring with it, the General withdrew at 10 o'clock in the forenoon. Hereupon, three hours more were granted to Gen. Krukowiecki, within which time he was to announce his final resolution. As this was not given by one o'clock, the Marshal sent word that he should give orders to attack.—Half an hour was requested for consideration, but this also elapsing without a satisfactory answer being given, the Marshal issued orders for the attack. It was terrible, and very successful. Flags of truce were sent, but they brought only dilatory answers. The attack was therefore begun upon the second line of intrenchments, which was carried at the point of the bayonet. The enemy, who in the mean time received reinforcements, vigorously defended the gardens and the edges of the ditches towards the Jerusalem barrier, and even made our troops give way for a moment. But the ardour of the latter revived; they quickly scaled the walls of the city, and presented a most formidable line of defence. The prodigies of valour which had already distinguished the two days were renewed, and at nine o'clock in the evening the intrenchments, the gardens, ditches, walls—every thing, in short, was in the hands of our brave troops. Meantime, night had set in; the army required repose. The lines of intrenchments were carried by storm. 6000 prisoners, and nearly 100 pieces of cannon, were the trophies of the two memorable days.

"Nothing could now save the city and the enemy's army. Both, therefore, implored the clemency of the Emperor, and this circumstance made it the Marshal's duty to restrain the vengeance of the soldiers, which was excited to the utmost by such an obstinate resistance. To-day our troops are in Warsaw. The Polish army and nation have submitted to their monarch. The former, in conformity to the Emperor's manifesto, has gone to Plozk, there to await his orders. In some days we shall be able to give a more detailed account of these important events. The glorious success we have obtained has been purchased by severe losses. The Field-Marshal himself has received a contusion on the left arm and the breast. Krukowiecki has resigned his power.

"Gen. Malachewski has announced to the Field Marshal, in two letters signed by his own hand, that he leads the army to Plozk, with the intention of waiting there for the commands of his imperial majesty. We must hope that the Polish army will persevere in those good sentiments, and disregard the perfidious insinuations which may perhaps have been addressed to it.

"10 *o'clock, P. M.*—At this moment, a part of the imperial guard, with a numerous artillery, are marching over the bridge of Praga, in pursuit of the Poles. The latter are plainly seen marching in the direction of Modlin. Gen. Krukowiecki is still here, from which it seems that he does not intend to follow the army."

Berlin, Sept. 12.—With respect to the condition on which Warsaw was surrendered, we learn that security and freedom for their persons and property was promised to the army, to the senators, and all those who filled public offices. The army is gone to Plozk, to await the Emperor's orders. Only for the members of the clubs no promise of security could be obtained.

France.—The London Morning Chronicle, of Sept. 21, says—"We yesterday received a Paris paper of Sunday, and the Messager des Chambres, dated Monday. The contents of these papers, as well as our correspondence, are of most serious import. Great changes at Paris are unavoidable. The fate of Warsaw, and the ruin of so sacred a cause as that of Poland, appear to cast a general gloom over the public mind. Hard and bitter are the complaints against a government, which by a single manifestation of its will, could have saved a brave nation. The latest accounts from Paris, represent the state of the capital as most alarming. The public feeling is raised to a state of phrensied hostility against the ministers, on their policy towards Poland. Their funds have fallen from two to three per cent."

Later.—An express from Paris gives alarming accounts of the state of the French capital. The news of the fall of Warsaw seems to have excited among all classes there, a frenzy equal to that produced by the publication of the Polignac ordinances. Men view it as a national calamity, as a national disgrace, of which each individual must bear his share. The shops are shut; public business is in some degree suspended; the ministers are insulted, laughed at, threatened, and hanged in effigy; crowds throng the streets, with crape hat and arm bands; some pillaging the gun-maker's shops, others busy in listening to the newspapers; the theatres are almost all closed; the black flag is hoisted in some of the main streets; the drums beat hourly to arms; the Marselloise is publicly sung in the palais royal; the troops of the line are in motion; and to sum up all in one significant sentence, the ministry has been twice defeated on points which it had strongly at heart. M. Cassimer Perier and Subastiani had a narrow escape with their lives on Saturday.

The French papers contain an abstract of a circular, dated Warsaw, August 15, and addressed to the Polish envoys at Paris. This document is most affecting and impressive. It charges the cabinets of England and France with bad faith, and adds, that if Poland be again enslaved, its fate must be attributed to their "hypocritical sympathy."

Great-Britain.—The reform bill was ordered to a third reading, in the House of Commons, on the 19th of September, 113 to 58; but the question, "Shall the bill pass?" gave rise to another discussion, which had not terminated on the 21st, the date of the latest paper.

Fire at Constantinople.—The report of a great fire at Constantinople is fully confirmed. It took place on the 2d of August, at Pera, where all the Europeans reside. The destruction extends to nearly 7000 houses. Indeed only eight houses are left, among which is the residence of the English consul, Mr. Cartwright, and the English merchant, Mr. Hanson. The fire was the work of incendiaries; it broke out in four districts at the same instant.

DOMESTIC.

Tariff Convention.—The convention of the friends of the tariff, which met in the city of New-York on the 26th ult. adjourned on the 1st inst. An address to the public, in favour of the protection and encouragement of national industry, was adopted. The committees appointed on the several manufacturing branches, are to report to a central committee, who are to prepare a memorial to Congress; and as the memorial will probably contain the substance of these reports, it will doubtless embrace a mass of valuable information on a subject which is becoming more and more interesting to the nation.

Rail-Road.—The inclined plane at this end of the rail-road being completed, a couple of cars, very heavily loaded, were several times drawn up and let down the plane on Saturday, to test the machinery, and to stretch the cable by which the cars are to be passed over the plane. In this experiment, the stationary engine, and every part of the machinery, we understand, operated in fine style. One car was drawn up and another let down, at once, in the space of a minute and a half; being at the rate of about thirteen miles an hour! The inclination in this plane, is one foot in eighteen. We understand that the passage cars will commence running down to the bank of the canal, the latter part of this week. This will be changing the starting place, at this end of the road, from the top of the hill, three-fourths of a mile from this city, to its immediate borders on the bank of the canal, which will be a great accommodation to passengers.—*Schenectady Whig.*

MARRIED,

In this village, on Thursday evening last, by Rev. Mr. Aikin, *Daniel B. Cady*, Esq. of Chittenango, to Miss *Mary Fay*, daughter of Dr. Jonas Fay, of this village.

On the same evening, by Rev. Mr. Aikin, Mr. *Orville Mather*, to Miss *Abby Fish*, both of this village.

At Trenton, Oneida co. by Rev. L. Foot, Mr. *Jesse Egert*, to Miss *Caroline Watkins*, both of that town.

DEATHS.

At Strasburgh, Va. on the 23d ult. of a pulmonary complaint, Rev. *Henry Hotchkiss*, in the 31st year of his age.

Mr. Hotchkiss was born at Paris, Oneida co. N. Y. in September, 1801, educated at Hamilton college, and at the Auburn theological seminary. His first permanent religious impressions were received under the public ministrations of the Rev. Edwin Dwight, now settled in Richmond, Mass. He was a subject of the revival which was at that time prevailing in Paris; and in the 16th year of his age, he united with the people of God. His father had designed him for a secular occupation; but a wound which he afterwards received in his hand, unfitting him for labour, was regarded as a providential indication that he might occupy a field of greater usefulness. After passing through his collegiate and theological studies, a remark made by his physician gave a particular direction to his labours. He was reminded, that as his constitution was feeble, he would probably live but a few years. What he did he must do quickly, and at the best possible advantage, for his race would soon be run. This admonition, made in christian tenderness and simplicity, seems never to have been forgotten.

He commenced preaching as a licentiate in 1827, and was ordained the following year as an evangelist. He laboured at that time with great success in the revivals that were prevailing in the southern towns of Onondaga county. Subsequently he spent some time at Fairfield, Herkimer county, and at Utica in the 2d presbyterian congregation, where his faithful ministrations in the pulpit, and from house to house, were followed with tokens of divine approbation. A small church, then feeble and scattered and desolate, became strengthened, united and revived, and has since been increasing till the present day.

The last two years of his life were spent chiefly in Delaware and Pennsylvania; and his ministerial labours were finally closed at Reading. A few weeks since he left Utica, on a journey to the south, with the hope of prolonging his life. He was desirous of still labouring for the salvation of souls. But God had otherwise determined. Death overtook him in the midst of his journey, at a place where he had stopped but for an hour. His wife and only child were present to minister to him in his last moments, and are now left among strangers to lament his loss.

The deceased was a man of amiable temper; and was less remarkable for genius than for a heavenly mind. His deportment was uniform and exemplary; and his conversation such as becometh saints. In the promotion of revivals, he was ever watchful of the leadings of Providence. As to the subject of means and measures, he would think and act for himself in the fear of God, with little reference to the minor divisions that would occur in the household of faith. Holy living was his motto; union of heart and hand, soul and body, in the cause of Christ. When such men die, the loss will be felt.

On Sunday morning last, at the residence of her father in this village, of consumption, Mrs. *Cornelia Kellogg*, wife of Augustus Kellogg, Esq. of Skaneateles, and daughter of Ephraim Hart, Esq. aged 26. Few have gone down to the grave more lamented. In the wide circle of her acquaintance there were none who did not esteem and love her; for in her character were combined all the virtues which adorn her sex. In her last hours she was sustained and comforted by religion, and a full belief of a happy immortality.—*Com.*

At Sauquoit, Oneida county, on the 15th ult. of typhus fever, after a distressing illness of seven weeks, Miss *Amanda Smith*, aged 18. A brief notice of the exercises of her mind, at the commencement and close of her sickness, may be interesting to the christian reader. About one year before her death, she indulged a trembling hope in the pardoning mercy of Christ. She did not, however, unite with any denomination of professing Christians; and some two or three months previous to her attack of fever, she was led to relinquish her hope. She was then in deep distress of mind, and was apprehensive that so great a sinner could never find acceptance with Christ; and that she had sinned away the day of grace, and must inevitably be lost. At this time she was absent from home; and when at the commencement of her sickness, she was brought to her mother's house, she said in answer to enquiries after her health, "I shall have a fever, and shall surely die. I shall certainly go to hell, for I have committed the unpardonable sin. I want to say a great many things to you, mother, now while I have my reason; for that will soon be taken from me." Her mother said to her, "Amanda, try to compose yourself, and go to sleep: You will then feel better." "No, ma," she said, "I cannot sleep: I must talk now while I have my reason." To her physician she said, at his first interview, "I have a fever, and shall never get well. I have sinned away the day of grace. Do you think Christ will have mercy on me? O, I have abused him so much, he cannot. I ought to go to hell." The sure mercies of Christ were urged as a ground of hope, why the greatest sinner may find acceptance in Him. On being reminded that she ought to give her heart to God immediately, and commit her soul and body, and every thing, into his care and keeping, she said, "I know it; but I can't—I can't. Jesus wilt thou take me? Canst thou forgive me, and take me to heaven?" The next day her mental sufferings increased, until the climax of despair and anguish seemed complete. The duty of unconditional and immediate submission to God, was again urged upon her.—The rich provision made in the gospel for every sinner, who would come and accept of mercy on gospel terms, was spread out before her; her wickedness in distrusting Christ's willingness to save, and that she ought at that moment to make her dedication without reserve. After a few moment's silence, with an expression of countenance which can never be forgotten by one who witnessed the scene, she said, "I will—I will—I will—I do—I have! Lord Jesus receive my Spirit. I give myself to thee." She then smilingly said, "The Lord has forgiven my sins. God has sent this sickness upon me, to bring me to repentance." All was right; the Lord might dispose of her as he saw fit. Death had lost all its terrors, and Christ was full of pardoning mercy to her soul. The next day she lost her reason. None but those who witnessed the raving delirium which supervened, and the sleepless nights, and days of bodily anguish, can have any adequate conception of her sufferings. Five weeks passed away, with a gradual return of reason; but with this lapse of time, nearly all hopes of her recovery were gone. Owing to the imbecility of mind, often so peculiar to this form of disease, very little had been said to her, in reference to her views and feelings at the near approach of death. During this period she had no moments of bodily rest, except when asleep. But when the prospect of a speedy dissolution was clearly stated to her, she became tranquil, calm, and happy.—Christians who witnessed the overflowings of her soul, the perfect restoration of every faculty of the mind, and the light of immortality and glory which shone in her countenance that day, will long remember the scene. She exhorted all around her to repent, and live a life of religion. She sang and prayed, and remembered clearly and distinctly all the conversation that took place at the commencement of her sickness, when she cast herself on Him who alone could save; but from that time to the then present hour, had been a perfect blank in her existence. To Mr. ——, with whom she expected about this time to have been connected for life, she said, "G***, you must give me up. It's all well. I am going to heaven very soon, and you must prepare to come there too." She took many of her young friends by the hand, and would not relinquish her hold, until a promise was made that they would seek the Lord immediately. She prayed often and fervently for the conversion of her mother and her little sisters. During the two remaining weeks of her life, she suffered much bodily distress; but never complained of God's dealings with her. She often spoke of the wickedness of her heart; but never manifested any fear of dying. Her last effort to speak was to her little sister, when she said with a voice faltering in death, "Get religion!" She soon after, as we hope, fell asleep in Jesus.—*Com.*

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. Missions, from the 19th September, to the 28th October, 1831.

Russia–A donation, by Dea. Preston, $4; From the Ladies, a box of clothing, for Mackinaw, estimated at $26,	$4 00
Lowville–Stow's Square, Female Mis. Soc'y, a box of clothing, est. at 27.50, for Sault St. Marie; Do. a bundle, est. at 8, for Miss Erminia Nash, at Creek-Path.	
Mexico–Mon. concert 1st Pres. Society,	3 00
Trenton & Deerfield–From the Ladies, a box of flannel, bedquilts, &c. for Green-Bay mission.	
Fabius–Mon. concert, by P. Hammond,	12 00
Paris-Hill–Ladies' Sewing Society, a bundle of clothing, for the Seneca mission.	
Paris–Fem. Ben. Ass'n, 10.19; Mon. con. 7.39; Gen. McNiel, 3; W. Kilbourn, 3; Dea. Simmons, 3; His family, 2; N. Hopkins, 3; Dr. E. Judd, 2.54, J. Munson, 2; Capt. E. Smith, 1; C. Smith, 1; V. Pierce, 1; P. S. Scovel, 1; T. Hopkins, 1; F. Head, 1; His family, 56c; E. Pearce, 75c; W. Handy's family, 62c; Widow Briggs, 50c; J. Scofield, 50c; I. Simmons, 50c; W. Walker, 50c; J. Smith, 50c; Mrs. Lawrence, 50c; H. Bartlet, 50c; J. B. Russell, 50c; E. Hotchkiss, 50c; Widow Simmons, 38c; S. Scofield, 25c; J. Jeffers, 25c; Two Friends, each 25c; by Rev. A. Wright, for the Choctaw mission; From the Ladies' Sewing Soc'y, a bundle of clothing, and a barrel of dried apples, est. at $18, for the Choctaw mission,	50 43
Hamilton–1st Cong. Society mon. concert,	14 09
Augusta–Cong. Society extra effort, by Rev. J. Waters,	75 00
Remsen–Female Miss. Society, a box directed to Rev. Wm. M. Ferry, Mackinaw.	
Oneida Co.–A donation from a female Friend,	400 00
Lenox–A female Friend,	5 00
Clinton–Mrs. Sally Hayes, a bundle of books, and a bridle, for Mackinaw.	
Watertown–Ladies of the Pres. Church, a box of clothing, for Cataraugus mission.	
Potsdam–Ladies' Sewing Soc'y, a box of clothing for Mackinaw mission, est. 46.03.	
New-Hartford–Mon. con. in September, 7.18; in October, 10.17, by Dea. Doubleday; From a friend, for Choctaw mission, by Mr. Coe, 5,	22 35
Fairfield–Pres. Soc'y mon. concert, collected in August, for Choctaw missson, by Mr. Chassell,	50 00
Turin–Fem. & Domes. Mis. Soc'y, 5.50, and a box of clothing, sent to the mission at Sault St. Marie, est. at 14.50, by Mrs. Fowler, sec'ry,	5 50
Utica–Ladies' For. Mis. Ass'n, to support the female school at Bombay, $161, by Mrs. Sarah S. Clark, treas'r; By individuals, a barrel of crockery & glass ware, for Choctaw mission.	161 00
Deposit–Cong. Soc'y mon. concert, by Mr. Hull,	40 00
Sangerfield–Cong. Church mon. concert, 16.50; Col. on Sabbath, 10, by Rev. Mr. Lumbard,	26 50
Homer–Mon. concert, in Rev. Mr. Keep's Soc'y, 38.25; Benev. Ass'n, by Mr. Scovel, t'r, 54.75,	93 00
Bridgewater–A box of clothing, for Mackinaw station, est. at $18.	
Whitesboro'–Aux. Soc'y, by A. Bradley, t'r,	73 00
Vernon-Centre–Ladies' Mis. Soc'y, 25, in part to constitute Rev. E. N. Nichols a life member of the American Board,	25 00
Ballston–Col. in Pres. Church, 10.55; Mrs. Henry, 5; her three children, 1 each, for the Choctaw mission, by Rev. A. Wright,	18 55
Westmoreland–Coll. in Pres. Church, for the Choctaw mission, by Rev. A. Wright,	15 00
Verona–Col. in Rev. Mr. Myrick's Cong'n, for the Choctaw mission, by Rev. A. Wright,	11 06
Camden–Pres. Church, a collection, 16.49; Gentlemen's Miss. Assoc'n, 9; Ladies' Do. 11.21; Mon. concert, 1; for the Choctaw mission, by Rev. A. Wright,	37 70
Norwich–Chenango Prebytery, by the treas'r,	20 00
Utica, Paris & Clinton–Friends of Missions, one chest and two boxes of useful articles, for the Sandwich Islands mission, not estimated.	
Martinsburgh–Fem. Mis. Soc'y, a box of clothing, est. at 20.31, by Mrs. C. Root, treas'r.	
Leyden–A roll of flannel, and three yards fulled cloth, by Mrs. Barnes.	
Norway–Mon. concert, by Mr. A. Bronson,	12 00
Marshall–A box of clothing, for the Green-Bay mission, not estimated.	
Amount of cash,	$1162 18

ABIJAH THOMAS, *Agent.*

List of Letters received at the office of the Western Recorder, during the last week.

W. A. H., R. A. Fairbanks, C. Porter, R. Wright, E. W. Clarke, W. Sippell, D. B. Bissell, Ira Bristol, E. Upson, Rev. John Blatchford, A. Mann, Jun.

NEW GOODS.

JUST received, at No. 36, Genesee street, Utica, an entire New Stock of STAPLE & FANCY DRY GOODS, suitable for the season, and for sale unusually low, by AUG's PEASE, Agent.

Utica, Nov. 8, 1831. 45w3

TO LET,

THE new two-story brick DWELLING-HOUSE, on Whitesboro' street, next door to Seneca street. Possession will be given the first of December. Apply to PARKER & HASTINGS.

Utica, Nov. 7, 1831. 45w3

WOODBRIDGE'S SCHOOL GEOGRAPHY—IMPROVED.

THIS day is published, the *Fourteenth Edition* of "Rudiments of Geography, on the principle of Comparison and Classification," with a School Atlas, on an improved plan; by Wm. C. Woodbridge, editor of the "Annals of Education and Instruction," and author of a system of "Universal Geography for Colleges and the higher Classes of Schools."

☞ This fourteenth edition of the School Geography has been greatly improved, by the addition of the most recent information of changes and new discoveries. New illustrations, with engraved views of the principal public buildings in the United States, and of the principal cities in the world, have been added. The Maps for the Atlas are from steel plates, engraved from new drawings, and from the best authorities. The Maps of the *four quarters of the Globe* are from new and original projections, drawn on the same scale, exhibiting each country in its natural connexion, comparative size, and relative situation, both as it regards the land and water, (the only possible method of producing correct impressions.) To the Atlas there is added a map of the Pacific ocean, including Australia, &c.; a chart of the principal animals of the world in their respective regions; a comparative chart of the magnitude of countries, states, seas, &c.; plans or maps of the principal cities of the United States, on an enlarged scale; with a view of their bays, harbours, and environs. A series of questions on the several charts has also been added to the present edition. The paging of this edition corresponds with the former, and will be used in connection, without difficulty. No advance has been made in the price on account of the additions. It is claimed, and experience has proved, that this work, in the hands of the intelligent teacher, with but common industry, will necessarily produce the most correct and permanent knowledge of the most useful and interesting geographical facts. The inductive method is adopted, and the interest of the pupils properly excited. At no time has the demand for this book, through the United States, been so great as at present.

For sale by the principal Booksellers in the United States. In Utica, by HASTINGS & TRACY, and WILLIAM WILLIAMS.

Utica, Nov. 8, 1831. 45w4

CLINTON FEMALE SEMINARY.

THE winter term of this Institution will commence on Thursday the 10th of November next.

Oct. 18, 1831. 42w4

HARDWARE.

JUST received, by the ship Salem, from Liverpool, a handsome assortment of Plated, Polished, Pot-Tinned and Japanned HARNESS and SADDLERY WARE, at No. 129, Genesee street.

Oct. 18, 1831. AYLSWORTH & HOLMES.

AYLSWORTH & HOLMES are now receiving their fall importations of *Hardware, Saddlery, Cutlery,* and *Cabinet Ware;* which, together with their former stock, makes their assortment complete for the fall trade; all which they offer at wholesale or retail, on the most accommodating terms, at No. 129, Genesee street. *Oct.* 18, 1881. 42

PAINTING & GLAZING.

WILLIAM C. PHILLIPS informs his Friends and the Public generally, that he has returned to this place from the west, and again resumed his business as a Painter and Glazier. He has located his establishment on Hotel street, a few rods above the canal, at the intersection of Genesee street; where he is ready to attend to all calls in his line; such as House, Sign and Boat Painting, Gilding, Glazing, and Paper-Hanging. Feeling confident of having given general satisfaction formerly, he now humbly solicits a share of the public patronage. *Utica, Oct.* 17, 1831. 42

CARPETS, RUGS, OIL-CLOTHS, &c.

THE Subscriber has now received at his Carpet Ware Rooms, his fall supply of Carpets, Rugs, Oil-Cloths, India Matting, Grass and Russian Floor-Mats, &c. &c.; which, in addition to his former stock, is without exception the *largest*, and the patronage he has heretofore received, warrants him in again saying it comprises the *cheapest* and *best selected patterns*, ever offered out of New-York.

ROBERT SHEARMAN,

Oct. 10, 1831. No. 62, Genesee st. Utica.

CHARLES P. KIRKLAND & WILLIAM J. BACON have formed a partnership in the practice of law. Office, 76, Genesee street, three doors above the Ontario Branch Bank.

Utica, Oct. 1, 1831. 40m3

PULPIT TRIMMINGS.

THE Subscriber has just received a few pieces of rich Satin Damask, (an article never offered for sale in this village before), for Pulpit Trimmings, Window Curtains, &c. Also, Worsted Damask, a rich article; Embossed and watered Moreens, scarlet, crimson and green; Silk & worsted Fringes; Silk & worsted Tassels, Cords, &c.; which will be sold cheap.

40 ROBERT SHEARMAN,

Utica, Oct. 4, 1881. No. 62, Genesee st.

BROADCLOTHS.

THE Subscriber has received an uncommon large supply of CLOTHS, of all colours, qualities, and prices, from $2.50 to $10 per yard. Also, Cassimeres, Sattinets, &c. &c.; which can and will be sold unusually low. ROBERT SHEARMAN,

Utica, Oct. 4, 1831. No. 62, Genesee st.

MOST splendid MERINO CLOTHS and Circassians, Goat-hair & other Camblets, may be found cheap, at No. 62, Genesee street, Utica.

Oct. 4, 1831. [40] ROBERT SHEARMAN.

A Large lot of Rose, Duffil and Point BLANKETS, just received. Also, Marseilles Quilts, Counterpanes, Mattresses, &c. ROBERT SHEARMAN,

Oct. 4, 1831. [40] No. 62, Genesee st.

G. MANCHESTER,

DRAPER & TAYLOR—No. 130, *Genesee St.*

HAS just received his Fall and Winter GOODS, consisting of Cloths, Cassimeres, and Vestings; Camblets, Sattinets, Suspenders, Hosiery, Stocks, &c. &c.; which will be sold at a small advance from cost.

Utica, Oct. 4, 1831. 40

WHOLESALE OR RETAIL.

BARTON & BUTLER have just received their stock of FALL GOODS, which they offer at wholesale or retail, for cash or approved credit, at as low rates as can be purchased in Utica or elsewhere.

Utica, Sept. 12, 1831. 37

BROADCLOTHS.—Just received, a splendid lot of Broadcloths, which will be sold cheap, at No. 54, Genesee st. BARTON & BUTLER.

Utica, Sept. 12, 1831. 37

SHAWLS—SHAWLS—SHAWLS.

JUST received the most splendid lot of Merino and Thibet Shawls ever offered in this market.

Sept. 6, 1831. BARTON & BUTLER.

ITALIAN LUSTRINGS, Gros de Naps, and Gros de Berlins, a great variety and very superior, just received by BARTON & BUTLER.

Sept. 6, 1831. 36

MERINO CLOTHS—The most splendid and cheapest lot ever presented in this market, just received by BARTON & BUTLER.

Sept. 6, 1831. 36

COLD PREVENTIVES.

SHIRTS and DRAWERS, of worsted, cotton, and lambs' wool, may be had at the Clothing Store of O. MANCHESTER, 94, Genesee st.

August 16, 1831. 33

STOCKS, COLLARS, & SUSPENDERS, in a great variety: Also, CRAVAT STIFFENERS, a new article: For sale, by

August 16, 1831. (33) O. MANCHESTER.

GRAND CABINET ORGAN.

THE Subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.

July 12, 1831. 28

POETRY AND MUSIC.

From the London British Magazine.

STANZAS.

BY WILLIS GAYLORD CLARK.

"How great are his signs, and how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation."

DANIEL.

I mark'd the Spring, as she pass'd along,
With her eye of light and her lip of song;
While she stole in peace o'er the green earth's breast,
While the streams sprang out from their icy rest:
The buds bent low to the breeze's sigh,
And their breath went forth in the scented sky;
When the fields look'd fresh in their sweet repose,
And the young dews slept on the new-born rose.

I look'd upon Summer; the golden sun
Pour'd joy over all that he look'd upon;
His glance was cast like a gift abroad,
Like the boundless smile of a perfect God!
The stream shone glad in his magic ray;
The fleecy clouds o'er the green hills lay;
Over rich dark woodlands their shadows went,
As they floated in light through the firmament.

The scene was chang'd. It was Autumn's hour:
A frost had discolour'd the summer bower;
The blast wail'd sad 'midst the canker'd leaves;
The reaper stood musing by gather'd sheaves;
The mellow pomp of the rainbow woods
Was stirr'd by the sound of the rising floods;
And I knew by the cloud, by the wild wind's strain,
That winter drew near with his storms again!

I stood by the Ocean; its waters roll'd
In their changeful beauty of sapphire and gold;
And day look'd down with its radiant smiles,
Where the blue waves danc'd round a thousand isles;
The ships went forth on the trackless seas,
Their white wings play'd in the joyous breeze;
Their prows rush'd on 'midst the parted foam,
While the wand'rer was wrapt in a dream of home!

The mountain arose, with its lofty brow,
While its shadow lay sleeping in vales below;
The mist, like a garland of glory, lay
Where its proud heights soar'd in the air away;
The eagle was there on his tireless wing,
And his shriek went up like an offering;
And he seem'd, in his sunward flight to raise
A chant of thanksgiving, a hymn of praise!

I look'd on the arch of the midnight skies,
With its blue and unsearchable mysteries:
The moon, 'midst an eloquent multitude
Of unnumber'd stars, her career pursu'd:
A charm of sleep on the city fell;
All sounds lay hush'd in that brooding spell;
By babbling brooks were the buds at rest,
And the wild bird dream'd sweet on his downy nest!

I stood where the deep'ning tempest pass'd;
The strong trees groan'd in the sounding blast;
The murmuring deep with its wrecks roll'd on,
The clouds o'ershadow'd the mighty sun;
The low reeds bent by the streamlet's side,
And hills to the thunder-peal reply'd;
The lightning burst forth on its fearful way,
While the heavens were lit in its red array!

And hath man the power, with his pride and skill,
To arouse all nature with storms at will?
Hath he power to colour the summer cloud,
To allay the tempest when hills are bow'd?
Can he waken the spring with her festal wreath?
Can the sun grow dim by his lightest breath?
Will he come again, when death's vale is trod?
Who then shall dare murmur, "*There is no God!*"

Some small specimens of a new book of anthems and choruses, and miscellaneous pieces, now publishing at Boston, have been kindly sent us. We have not yet found leisure for a very critical examination of the specimens; but as they come from the hand of Mr. L. Mason, our musical readers will readily anticipate their character, and be led to expect an interesting work. The pieces we have seen are of a plainer character than most of those that appear in the Choral Harmony.

"Manual of Instruction in the Art of Singing, prepared for the American Sunday School Union: By E. Ives, Jun. Revised by the Committee of Publication." Philadelphia, 1831.

We have only leisure, at the present moment, to say, that an elementary work, of which the above is the title, has just been issued from the press of the A. S. S. Union. The work is embraced in a pamphlet of forty pages, somewhat less in its size than the Musical Reader, published some years since by the writer of this notice. The printing of the "Manual" is beautifully executed. The scientific claims of such a work are not to be estimated without special examination. Mr. I. however, is a skilful teacher, and a man of some research.

THE TRACT CAUSE.

For the Western Recorder.

AMERICAN TRACT SOCIETY.—No. I.

Origin and Character of the Principal Series of Tracts.

A document, with this title, has just been issued by the Society, constituting the number of the American Tract Magazine for November, and to be stereotyped, and printed in a separate form; in which the names of the authors of the several tracts, so far as they are known, and the committee have felt at liberty to publish them, are given; the tracts reprinted from the Religious Tract Society in London are designated; the character of each tract is briefly described; and the results of the information in possession of the committee, respecting the authenticity of the narrative tracts, are presented.

The 265 tracts in the principal and occasional series, may properly be distributed under the following heads: viz. The Bible, 10; Redemption, Divinity of Christ and the Trinity, 10; Warning to the Impenitent, 31; Morality Insufficient without the New Birth, 16; The Way to be Saved, 7; Self-Examination, 7; Spiritual Declension and Growth in Grace, 13; Narratives of Religion, chiefly in humble life, 26; Prayer, 4; The Sabbath and the Lord's Supper, 10; Public and Family Worship, 8; Christian Education and Relative Duties, 10; Female Obligations, 4; For the Young, 14; Spread of the Gospel, 16; For Mourners, the Sick and Afflicted, 11; Sabbath Schools, 4; For Seamen, 11; For the Aged, Prisoners, Servants and Keeper of the Turnpike Gate, 4; Infidelity, 11; Universalism, 5; Popery, 5; Judaism, 3; Intemperance, 14; The Theatre, Dancing, Gambling, and Profaneness, 7; Seventh Commandment, Lying, Lawsuits, and Temper, 4.

Adaptation of the Tracts to all Classes of the Community.

No impression can be more erroneous, than that the Society's publications are *adapted only to the capacities and wants of the weak, and ignorant, and poor.* A very cursory examination of the above named sketch, will show that the *subjects discussed* are the most momentous with which man has any concern, and that a very large proportion of them are treated in a manner which gives scope to the exercise of the highest human powers. *The character and standing of the authors* are also such, that no sober man can regard them, in general, but with veneration for their talents, the purity of their motives, and their lives of active beneficence to their fellow men. About 190 tracts in the sketch, of which the authors' names are given, we find ascribed to the following individuals, viz:—

Rev. J. Alleine 1, Rev. Dr. Alexander 2, Rev. E. W. Baldwin 2, Rev. Richard Baxter 2, Rev. James Bean 1, Rev. Dr. Beecher 1, Rev. Mr. Beman 1, Rev. Dr. Bennett 3, Rev. E. Bickersteth 2, Rev. Mr. Biddulph 1, Rev. Thomas Bingham 1, Rev. Dr. Bogue 1, Rev. H. N. Brinsmade 1, Mrs. Brown 1, Rev. Dr. Brownlee 2, Rev. J. Bull 1, Rev. John Bunyan 1, Rev. George Burder 4, Rev. Dr. Calamy 2, Rev. Dr. Campbell 2, Rev. Richard Cecil 2, Rev. J. S. Christmas 1, Rev. Dr. Church 1, Rev. Daniel A. Clark 3, Rev. Dr. Cornelius 1, Mrs. Cornelius 2, William Cowper, Esq. 1, Rev. J. W. Cunningham 1, Rev. Dr. Dana 1, Rev. Daniel DeVinne 1, Rev. J. DeWitt, D.D. 1, Rev. Dr. Dickey 1, Rev. A. Dickinson 1, Rev. B. Dickinson 2, Rev. Dr. Doddridge 4, Rev. Dr. Dwight 2, Rev. C. Eddy 1, Rev. Dr. Edwards 3, President Edwards 3, Mrs. Emerson 1, Rev. John Fawcett 1, Rev. J. T. Field 1, Rev. Mr. Flavel 3, Rev. T. Flint 1, Edward E. Ford 1, Rev. C. Friend 1, Rev. A. Fuller 5, Rev. Robert Gibson 1, Rev. Dr. Goodwin 2, Rev. Samuel Green 1, Rev. Dr. Greene 1, S. Greenleaf, Esq. 1, Rev. John Griffin 3, Rev. Henry Grove 1, Joseph John Gurney 1, Rev. Professor Hadduck 1, Rev. Gordon Hall 1, Rev. Robert Hall 2, William A. Hallock 1, Rev. Hans Hamilton 1, Rev. J. Haslock 1, Rev. Dr. Hawes 1, Rev. James Hervey 1, Rev. Professor Hitchcock 1, Rev. J. Hartwell Horne 1, Rev. Joseph Hughes 1, Rev. D. Huntington 1, Rev. Jacob Ide 1, Rev. W. Innes 1, J. Kittredge, Esq. 1, Rev. Dr. Knox 1, William Ladd, Esq. 1, Leslie 1, Rev. C. P. McIlvaine 4, Rev. S. McKean 1, Rev. Mr. McLean 1, Rev. C. Malan 3, Rev. R. Marks 4, Rev. J. Marsh 1, Rev. William Marsh 1, Rev. Dr. Mason 2, Rev. Dr. Miller 1, Rev. Dr. Milnor 2, Mrs. Hannah More 3, Rev. S. Newell 1, Rev. Dr. Newman 4, Rev. John Newton 2, Rev. Job Orton 1, Rev. Dr. Owen 2, Rev. Dr. Payson 2, Richard Pearsall 1, Rev. J. Philip 1, Rev. E. Pond 1, Rev. President Porter, D.D. 2, Rev. Dr. Proudfit 4, Reynolds 1, Rev. Legh Richmond 3, Dr. Rush 2, William Rust, Esq. 2, A. Searle, Esq. 1, Dr. T. Sewall 1, Mrs. Sherwood 1, Rev. Dr. Skinner 2, Rev. G. C. Smith 1, Rev. Dr. Spring 2, Rev. Dr. Stanford 1, Robert Steven, Esq. 1, Rev. Robert Stevenson 1, Rev. Hugh Stowell 1, Rev. Moses Stuart 1, Rev. William Torrey 1, Rev. J. Townsend 3, Rev. J. Truair 1, Rev. Dr. Tyerman 1, Rev. Thomas Vivian 1, Rev. Dr. Watts 4, Rev. Dr. Wayland 1, M. L. Weems 1, Rev. P. M. Whelpley 1, Rev. Mark Wilkes 1, Rev. S. Williston 1, Rev. Dr. Woodbridge 1.

The publications are among the happiest practical efforts put forth by these individuals for the moral and spiritual welfare of their race; some of them in a style inimitably chaste and beautiful; and many of them, at the same time, like the holy scriptures, combining a simplicity and clearness of illustration, that adapts them to the comprehension of the humblest minds.

Authenticity of the Society's Tracts.

If some have considered tracts adapted only to the capacity of the ignorant and poor, others have imbibed an impression that they are but *fictitious stories, having no foundation in fact.* This impression, in the minds of many, extends even to a denial of the evidences which the most authentic tracts afford of the reality of the new birth, the influences of the Holy Spirit, and the efficacy of atoning blood; and lies in full force against the most valuable truths of the bible. It is not expected that the above sketch will remove objections from such minds; but it is hoped that the facts it presents of the origin and character of this Society's publications will convince every ingenuous friend of religion, that, so far as regards their authenticity, they are essentially unexceptionable. Two tracts, having been ascertained to be fiction, and a third, of which the authenticity was very questionable, have been recently expunged from the series. Of the 265 tracts now remaining, and embraced in the above list, about 160 are didactic presentations of christian doctrines and duties; about 20 are directed against infidelity, universalism, popery, and judaism; and about 20 against intemperance and other prevalent vices. Only about 65 are narratives; of which a few are palpably allegorical, as Parley the Porter, and the Interpreter's House; and notwithstanding the great variety of sources from which the remainder have been derived, and the difficulty of obtaining definite information concerning the origin of a few, the evidence of the authenticity of most of them is abundant; and not one is retained of which the committee have decisive evidence that it is not, so far as it imports to be, a narrative of facts. The general indiscriminate charge, that tracts are fiction, deserves not a moment's consideration; and it is a curious fact, that so far as such a charge has been made *definite*, it has been directed prominently against tracts whose authenticity is established by the most unquestionable evidence.

One of these tracts is the *Dairyman's Daughter*. And yet its lamented author states, at the commencement of the narrative, that it is given "*from real life and circumstance.*" The Rev. Mr. Tyerman, of the Isle of Wight, in his sketch of the life of the Dairyman, explicitly corroborates this testimony, not only as respects the *subject* of the tract, but the *scenery* described. The same testimony is given in the life of Legh Richmond, by Grimshawe, and confirmed by a multitude of the most credible witnesses, and among them, the Chairman of the Committee of the American Tract Society, who have themselves visited the former residence of the Dairyman's Daughter, with immediate reference to ascertaining the truth of the narrative which has been so much admired and blessed.

It may be proper here, to say of this and the two other incomparable narratives from the same author, that though the Society's editions are considerably abridged, especially in the descriptions of rural scenery, they are *most faithful abridgments, embracing all the substance of the religious history of the individuals, and exclusively in the language of the lamented author.*

The Honest Waterman, or History of Thomas Mann, (No. 235), is another tract which has been alledged to be fiction, of which it is sufficient to say, that it bears, on a careful examination, every aspect of truth. It was prepared under the inspection of a gentleman of distinguished piety and benevolence in London, and published by the London Tract Society, one of the institutions which shared with fourteen others in his liberal bequests at his death; and we have also direct intelligence, in a letter from the Secretary of the London Tract Society, that it is a truly authentic narrative.

We mention but one more tract, against which the charge of fiction has been brought and accredited by many, viz. *Poor Sarah,* (No. 128.) The following is from the reply to a letter addressed to the author of this tract. "To your inquiry," she says, "I answer without hesitation, that the tract is simply a *narrative of facts.* Sarah was introduced to me by a friend, in March, 1814, from which time till the summer of 1817, I had opportunities of frequent interviews with her, and I felt it to be a privilege to sit and converse with her on the subject of personal, experimental religion. To me she unbosomed her feelings with perfect confidence and freedom. I observed her constant attendance on public worship, and frequently at the conference room and prayer-meeting, and her unassuming, meek, and pious deportment; and indeed until the time of her death I never heard of any one who questioned her piety. In those years, I kept a diary, in which I noted down such events as were interesting to me, and there I wrote the various conversations I had with Sarah, as soon as convenient after their occurrence, without the most distant idea of their ever being seen by any human eye. Some time after her death, I was attacked with sickness, which was supposed to be a rapid decline, and while "setting my house in order," I looked over my papers with a view of destroying most of them. On meeting with these notices of Sarah's piety, I was reluctant to burn them, and copied them briefly into a separate manuscript. This was seen by a confidential friend, who recommended its publication, and it soon after appeared in the Religious Intelligencer at New-Haven, all names of places, &c. being suppressed. On seeing it in print, I perceived that the language was in some respects more broken than Sarah used. I believe she always said, "My good Mrs." instead of "Misse;" but there was nothing which really affected the authenticity of the tract. She lived, while I knew her, and died in a little hovel on the bank of Snipsic pond, near the line between the towns of Tolland and Ellington, Conn.; which side of the line I do not know. I receive abundant testimonies of the usefulness of the tract, and often retire and on my knees thank God for using it to his glory."

Authentic Narrative Tracts desired.

The Committee of the American Tract Society, believing this to be among the most useful class of the Society's publications, and specially adapted to arrest the attention of the great body of the community, earnestly invite the preparation, by competent persons, of narratives of the operations of divine grace in individuals, whose history, in the providence of God, has come under their own observation.

W. A. H.

MISCELLANEOUS.

From the Journal of Humanity.

WHY THIS EFFORT IN BEHALF OF THE SABBATH NOW?

1. *We have special need of it* NOW. I allude not to the numberless and alarming violations of this holy day; nor to the general importance of spirited and simultaneous exertions to check this growing evil? But while God is so copiously pouring out his Spirit on so many parts of our state, do we not need throughout the community a better observance of the Sabbath, to prolong these seasons of refreshing from his presence? If the prosperity of religion correspond so exactly with the attention paid to this sacred day, would not a more scrupulous performance of its duties, and a more serious and general attendance on its privileges, tend directly to accomplish a consummation so devoutly to be wished? An increased attention to the Sabbath would itself be a most auspicious revival of religion. Not one of the numerous revivals in our land could survive the extinction of this sacred day; and to whatever extent you impair its moral energies, just so far do you weaken the mainspring of the only instrumentality by which the salvation of men, and all the interests of religion, are promoted.

2. *The christian community are* NOW *laid under peculiar obligations to uphold the Sabbath.* Do not the general and copious effusions of the Spirit impose new obligations, and suggest motives of peculiar power? If God has been pouring upon us so rich a variety of spiritual blessings through the channel of his holy day, are not the friends of Zion and our country bound in gratitude to rally round this sacred institution, and unite their example and exertions for its support?

3. *The desired reformation can* NOW *be accomplished with comparative ease.* Revivals of pure and undefiled religion are handmaids of every good enterprise; and will not the multitude of recent converts, and all the members of our highly favoured churches, come up with one heart to this sacred work? The presence of God's Spirit gives the Sabbath a stronger hold on the whole community; and is not the present time the most favourable for impressing men of the world, especially the more respectable and serious part of our congregations, with the sacredness and importance and moral obligations of the Sabbath?

4. *If this reformation cannot be commenced* NOW, *when can it be?* Will delay facilitate the work? No; delay is multiplying our violations of the Sabbath, and rendering our habits of Sabbath-breaking more inveterate, and the work of reformation more difficult. Are not the consciences of even good men becoming more insensible to the high and holy claims of the Sabbath? Do they not connive at its profanation? Are not ministers and churches sleeping over its violations? Will delay then prepare us for reform? No; we are all fast floating down the current; we are on the highway of degeneracy; and every step we take on this broad and beaten road to ruin, must render our return more difficult and hopeless.

BIBLE CLASSES THE MEANS OF CONVERSIONS.

Christians appear to have just discovered some of the many advantages which result from the study of the bible. They see that it is not enough that the young should merely be told that the bible is true; they feel the necessity of having them thoroughly instructed in its truths and doctrines. In conversation with a minister, a few days ago, he informed me that he had no doubt, but that the Lord had made his bible class more instrumental in the conversion of sinners, than any, or all of his other ministerial labours.—His class originally consisted of seventy. Of this number, almost every one has, as he hopes, been born again. "The word of God is quick and powerful, and sharper than any two-edged sword."—*S. S. Herald.*

DEARTH OF BIBLES.

It is a fact, which in these days of "bible distribution" will hardly be credited, that on a recent occasion of an inquest being held in the parish of West-Ham, in the county of Essex, the coroner and jury were detained while a messenger could cross the Thames to Woolwich, in Kent, for a bible, on which the jury and witnesses could be sworn! For, strange as it may sound, it is "not more strange than true," that "the Prince Regent" possessed no such book! nor could one be produced in the county of Essex, within a mile and a half of the spot!—*Essex (Eng.) Standard.*

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools,* which he offers for sale as low as they can be bought in Albany or New-York, including transportation.

SAMUEL LIGHTBODY,
Utica, June 14, 1831. (24) No. 14, Genesee st.

REDEMPTION OF LANDS SOLD FOR TAXES.

State of New-York, Comptroller's Office.

NOTICE is hereby given, pursuant to sec. 76. of title 3, art. 3, of chap. 13, of the first part of the Revised Statutes, that unless the Lands sold for Taxes, at the general tax sale, held at the capitol, in the city of Albany, in the months of April and May, 1830, shall be redeemed, by the payment into the treasury of the state, on or before the *fifth day of May next after the date hereof,* of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold and remaining unredeemed, will be conveyed to the purchasers thereof. Dated Albany, 12th October, 1831.

43w6 SILAS WRIGHT, Jr. *Comptroller.*

STEAM SCOURING AND DRESSING CLOTHES,

opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public.

ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 10a5 12	Sole, oak tanned, lb.	22a30
Pearl do.	5 30a5 35	—— hemlock	20a24
Candles.		Dressed up. side	1 75a2 75
Mould	11a12	Undressed do.	1 50a2 50
Dipped	9a11	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	32a33
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	31a34
Havana	11a12	Sperm, summer	77a78
Java	12a13	—— winter	94a95
Cotton.		Linseed,	1 08a1 10
Upland	8a10	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	7 44a7 50
Alabama	9a12	—— prime	5 00a5 12
Feathers.		Pork, mess	12 50a13 00
Live American	34a36	—— prime	10 00a10 50
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 75a3 00	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	10a11
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 25a6 50	*Rice.*	
Shad, Con. mess	9 25a9 50	Prime, 100lbs.	3 12a3 75
Herring	2 50a2 62	*Salt.*	
Flax.		Turks-Island, bush.	48a49
American, lb.	7a8	Liverpool ground	43a44
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 56a5 62	Havana, white, lb.	9a12
Western (canal)	5 87a6 06	—— brown	6a8
Rye flour	4 31a4 37	New-Orleans	6a7
Indian meal	3 75a3 81	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 12a1 20	*Tallow.*	
—— western	1 22a1 25	American, lb.	10a11
Rye	80a84	*Teas.*	
Corn, north yellow	65a66	Bohea, lb.	40a46
Oats	45a47	Souchong	56a75
Barley	1 12a1 15	Hyson-skin	55a80
Beans, 7 bushels	7 00a8 00	Young-Hyson	88a1 20
Hides.		Hyson	90a1 20
La Plata, lb.	15a16	Gunpowder	1 10a1 50
S. A. horse, piece	1 55a1 60	Imperial	1 10a1 44
Hops.		*Tobacco.*	
First sort, lb.	13a14	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a70
Hoops, per M.	35 00a36 00	—— pulled	45a50
Staves, pipe	56 00a59 00	Common	35a40
—— hhd.	35 00a40 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography,* illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7 1830.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated.

N. SAFFORD.
Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque,* Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

SCOTT'S FAMILY BIBLE.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Scott's Family Bible, which will be sold low.

Also, A scriptural Answer to the Question—How may I know that I am an adopted Child of God? By Rev. Nath'l Dwight. *June* 21, 1831.

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59. Dated July 19, 1831.

JANE LYNCH & PETER A. JAY,
Executors, &c. of D. Lynch, dec'd.
S. B. ROBERTS, Att'y. 29w24

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

MORE NEW BOOKS.

LECTURES on Botany, by Mrs. Almira H. Lincoln, vice-principal of the Troy Female Seminary, a new edition, enlarged and improved.

A supply of the new and improved edition of Olney's School Geography.

An abridgment of Ainsworth's Latin Dictionary, by Charles Anthon, Esq.

An improved Grammar of the English Language, by Noah Webster, LL. D.

Also, The Merchant, or Practical Accountant, being a series of mercantile accounts, by T. H. Goddard.

Just received by HASTINGS & TRACY,
June 28, 1831. No. 94, Genesee st.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for *Utica.*
Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
Utica, July 28, 1829. 30

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.